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19 March 1985

KOREAN AFFAIRS REPORT

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No. 6, June 1984

Except where indicated otherwise in the table of contents the following is a complete translation of the monthly theoretical journal of the Central Committee of the Korean Workers Party published in Pyongyang.

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LET US PRODUCE MORE REVOLUTIONARY FILMS REFLECTING SOCIALIST REALITY

Pyongyang KULLOJA in Korean No 6 1 Jun 84 pp 2-22

[Talk with writers and artists on 18 June 1970 by Kim Chong-il, Member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a Secretary of the Party Central Committee]

[Text] Writers and artists of the film sector have recently produced a number of fine films which reflect socialist reality.

The feature films "Wife's Work Station" and "Girl Barber" produced this year are both works which correctly timely address real problems arising in socialist reality. I believe that these films are fine works which can contribute to the realization of the principles set forth by our party on the revolutionization and working classization of the whole society.

However, the work of producing films which reflect socialist reality has not yet reached the level demanded by our party. In order that writers and artists of the film sector may be able to contribute more to the historic undertaking of our party to revolutionize and working-classize the whole society, they must produce more revolutionary works which reflect socialist reality and decisively raise their ideo-artistic level.

Given the opportunity today to meet with writers and directors of the film sector, I want to discuss several problems arising in the production of revolutionary films which reflect socialist reality.

The essential task of art and literature is to serve the revolutionary undertaking of our party to revolutionize and working-classize the whole society.

The revolutionization and working classization of all elements of society constitute an important and historic task confronting the working class following the attainment of socialist revolution. When remnants of the old ideology that linger on in the minds of the workers after elimination of the exploitive class are not completely eradicated, the revolution cannot be continued and socialist and communist construction cannot be successfully carried out. That is the reason why our party, following establishment of a socialist system, set forth the principle of revolutionizing and working-classizing the whole society and is positively launching the struggle to bring about its realization.

If our writers and artists are to fulfill their own noble task laid before them in the revolution, they must first of all define immediate and substantive problems arising in revolutionizing and working classizing the people at the appropriate time, and then provide correct answers to those problems.

If producers are to identify real and substantive problems within today's socialist reality where the struggle to revolutionize and working classize the whole society is being vigorously carried out, they must be armed with our party's ideology and theory and must look at reality from the viewpoint of party policy. If writers and artists are to safeguard the party's revolutionary principles and are to identify and correctly solve problems arising in the struggle to implement those principles, then it is important that they thoroughly understand the ideology and purpose of the party and that they adhere to the party position. A person who does not know the ideology and purpose of the party cannot perceive and understand a reality in which changes are occurring, and as a result will not be able to participate effectively in the struggle to implement party guidelines.

Although writers and artists currently do their work on location, they do not fully understand the great process of revolutionary change that is being launched in the factories, farms, cities and villages, and they cannot come to grips with problems of social significance there and carry them over into their films, and the fundamental reason is that they do not fully understand party line and policy. The fact is that when one watches one of these films one can see that it was created using the genre based upon the model of one of our society's outstanding revolutionaries or patriots, but generates no emotion beyond the sights and sounds of being on the scene.

Why is this happening? The reason is that the creators do not properly understand the nature of events unfolding on the scene and are not able to perceive the new special characteristics of the personality of communists growing up in our times. At this point in time they are not able to present substantive problems in their works and are incapable of portraying that new and beautiful form of revolutionary person.

When the creators fully arm themselves with party policy, go out to the scene and immerse themselves further in revolutionizing the people, then they will be able to come to grips with just how many are the new and substantive problems in a real life where the ideological, technical and cultural revolutions are being vigorously accelerated.

Socialism and communism cannot be built to the extent that all members of society are not inculcated with the pattern of the working class. However, the task of completely purging the old ideological remnants which linger on in the minds of men, and of revolutionizing them, is not an easy one. It can be achieved only through rigorous ideological indoctrination and severe ideological struggle. The serious drama that must be portrayed in literary works is to be found precisely in such an existence.

What then are these real problems that creators must focus their attention on out on location?

The most important element in nurturing individuals as true revolutionaries and communists is to firmly plant in their hearts unconditional loyalty to party and revolution. Our art and literature should focus its attention precisely on this point, and clearly delineate the problems arising in inculcating loyalty to party and revolution.

Loyalty to party and revolution constitutes the basic characteristic which makes up the most sacred attribute of the communist of our times. Only when loyalty becomes a firm belief based upon a communist world view does it become genuine, and then such loyalty remains constant, unaffected by the winds that may blow at any time and place. Loyalty to party and revolution must be demonstrated through actual deeds and not through words alone.

When creators go out on location, dedicating themselves to the struggle to implement party line and policy and with a mind to fully understand the lives of workers who are recording miracles and innovations, they will be able to delve into substantive questions such as what constitutes the most meaningful life in this day and age, and how should loyalty to party and revolution be sustained and demonstrated. Only by presenting such real and substantive problems in their works will they contribute significantly to the revolutionization and working classization of the people.

Revolutionization and working classization is directed toward everyone in our society. There is no such thing as the perfect communist. There are those that performed well in past revolutionary struggle and who learned through actual experience, but if they do not continue to participate sincerely in the struggle for revolution and construction and are not constantly subjected to ideological indoctrination, then it is possible that they will fall behind the advancing ranks and deteriorate.

If we are to remake the whole society into a model of the working class, then the working class must also be revolutionized. Even though it is called the working class, if it does not constantly temper itself it can forget the basic character of its own class, and in that event cannot but deteriorate.

Looking at the problem from this viewpoint and delving further into it, questions associated with the revolutionization of individuals--questions that are real and worthwhile--become much more numerous.

If creators are to provide works which greatly influence the revolutionization and working classization of individuals, then they must analyze workers' lives and establish problem areas from the viewpoint of party policy.

Revolutionizing individuals means to completely purge remnants of old ideology which linger on in their minds and to infuse the ideology of socialism and communism, and thereby to nurture them as true revolutionaries and communists. Consequently, they should keep a sharp eye out for ideological remnants such as individualism, egoism, conservatism and passivism, and frame problem areas from the angle of revolutionization. However, they should confine themselves to reality, and not observe from a judgmental or discriminatory viewpoint.

Some time ago we watched and discussed the feature film "Village of Flowers," and although some writers and producers understood the true-to-life social problems they did not see them from a party policy viewpoint, and as a result there was considerable distance between the definition of the problem and what party requirements are.

"Village of Flowers" is a work of value in that it does grasp the seed and solve problems in the struggle to revolutionize farmers. But while it does define social problems, it should not limit itself to focusing on the shortcomings of the people.

In grasping the seed, creators should first take that seed and give careful thought to what political influence the work they have created will have upon the people. If the political side of the problem is not clearly presented and if there is dependence on contrived information not true to the situation, then it becomes a misrepresentation of life. Consequently, when defining problem areas in life, they should be representative problems which personify the true nature of society.

That which is representative in art is that which personifies the true nature of society, and which at all times is clearly an extension of the political. Creators must clearly understand the fact that the question of what is representative in art and literature is first a political question. The producer, if he is to provide through his work accurate information about life to people and to make them dedicate themselves to the struggle to remake and develop society, must present life from a political perspective and define representative problems which personify the true nature of society.

In presenting social problems in such works, it is important that the demands of actual living and educational objectives be brought into agreement.

Although it is possible in works of art to settle major problems which can have substantial impact on the revolutionization of individuals, it must be a problem that can be portrayed anywhere. To define a key problem in the revolutionization of individuals, and then to set up some political problem which cannot be clearly delineated in the work and to repeatedly harp on it, will not make an impression on people.

In a work which reflects socialist realities, it is good to present a single aspect of a problem which can contribute to the revolutionization of individuals, and then develop it. The value of works of art and literature does not lay in the number of problems addressed, but in the number of substantive problems that are solved.

In terms of problems arising in the revolutionization and working classization of individuals, one must first start with the revolutionization of oneself, then the revolutionization of the family and then of the sub-work group and the work group, and then move on to the shop, identifying one problem at a time and fully solving it as part of this struggle for revolutionization.

Even the lives of individuals who are not touched by reports of valuable state equipment and resources being rendered useless by rain and snow can be carefully drawn from the standpoint of revolutionization, and can provide considerable assistance in the revolutionary indoctrination of people.

If works are to be written which contribute to the revolutionization of individuals they must not only correctly perceive problems, but must also solve them in accordance with party policy.

Even though creators may go out on location and perceive substantive problems, this will serve no positive end in the work if they are not handled in a manner consistent with party policy.

In recent films the seed has been good but it has not been developed in a manner consistent with party policy.

The problem of pushing this work which addresses the issue of revolutionization of this particular worker or that work which defines the problem of revolutionization of women is something that is both fresh and good. But the creators are not solving it in accordance with party policy.

Creators should not only define problems based on party policy at all times, but should also solve them in a manner consistent with party policy. Only in so doing can they produce works capable of providing correct answers to the questions of our days and lives.

Having dealt with the problem of labor families today, creators should move beyond the treatment of the lofty spiritual bearing and proud lives of those builders of socialism who were nurtured in the indoctrination of the party and in practical struggle.

Today our nation's workers, possessed of endless loyalty to the party and of the attitude of being the master with regard to the revolution, are devotedly working for society and the people, and are fully engaged in the revolutionization and working classization of themselves. When writers fail to perceive this new dimension of the workers of this day and age, it becomes easy for them to blow out of proportion lapses on the part of some workers.

The process of revolutionization of the people is one in which, through arduous struggle, remnants of old ideology are eliminated, and at the same time one in which both the living environment and the working conditions are transformed in a manner consistent with the fundamental characteristics of a socialist society.

However, some creators have a tendency to portray those things which the party intends to treat comprehensively in the future as if they had already been fully attained. By not showing the process of creating a lifestyle, but by portraying only the resulting comfortable way of life, they also miss out on clarifying the significance of that comfortable way of life. That comfortable lifestyle does not come about of its own accord but is formed in the midst of creative struggle, and it is in the self-sacrifice and participation in that struggle that is found the glory and meaningfulness of those who have become masters of revolution. As a result, creators must look at life from a new perspective which is in accord with today's socio-historic conditions, and come fully to grips with the problems that this life presents.

Only the creator who frames problems in accordance with party policy and who solves them in accordance with party policy can create revolutionary works of art and

literature which substantially contribute to the realization of the guidelines set forth by our party concerning the revolutionization and working classization of the whole society.

The process of the revolutionization of individuals must be fully portrayed.

Of first importance in reflecting socialist reality in works of art and literature is the full portrayal of that process by which workers arm themselves with the revolutionary ideology and chuche ideology of our party, or in other words, that process of revolutionization and working classization.

At the time when "Red Agitator" was produced as well, the work to remold mankind was already being carried out as a movement of the entire masses in accordance with party guidelines. Today, however, the ideological revolution is being further intensified so that the struggle for revolutionization has reached the stage of extending deep into the family, people's neighborhood units and villages, and as a result, artists must penetrate deep into a way of living in which the process of revolutionization and working classization of the whole society is being further intensified and developed, and thereby portray these models with life-like clarity.

Our workers today are greatly in need of works which portray the representative lives of a new people engaged in revolutionizing themselves. The reason is that, through works of art and literature that create the prototype of a new generation which is transforming itself into communist men and women, individuals can be made to believe that when they persevere they can, like masters, revolutionize and working classize themselves.

Whenever any great undertaking or way of life is developed toward a newer or even higher stage, the starting point is the aspiration of the people. Then that new way of life, having been remolded and developed in accordance with the aspirations of the people, again affects the populace and established new demands, and stimulates further development to a new higher level.

The remaking of nature and society is carried out on a tremendously large scale, yet still begins with the remolding of the populace, and the results as well are dependent upon the remolding of the populace. Consequently, creators should make the remolding of the populace their focal point, immerse themselves in the process of development of the way of life, and then correctly reflect it.

In order to fully portray the process of remolding individuals in works of art and literature, the proper portrayal of the example of the positive master as a model in the revolutionization and working classization of people is important. Whenever the example of the positive master who lives and acts in accordance with the ideology and intent of the party is portrayed with deep feeling, less advanced individuals look at themselves in comparison and are able to more rapidly advance the process of their own revolutionization.

However, in our art and literature today there are not many works which portray and carry a message for living which bring to life the example of people who are fully conscious of their own noble duty in the face of the times and the revolution, and who are further arming and tempering themselves with party ideology within the

struggle. How good it would be to have materials for use in the revolutionization of the people which would deeply portray those individuals who, regardless of where they are called to by the party and the revolution or how difficult or dangerous the sentry post, forge ahead without hesitation and who, regardless of whether or not others are physically capable or incapable or whether they fully understand or not, always believe in the party and work to their last breath.

The fact is that people who live and fight faithfully with a mindset of loyalty and without the slightest hesitation, people who are prime examples of revolutionization, are to be found everywhere in our nation. Such people are not to be found only among those workers who dig out iron ore or handle molten iron, but also among the farmers and the intellectuals. Such people are not only positively striving to purge themselves of the remnants of old ideology which linger on in their minds and to remake their ideological consciousness, but are living and fighting faithfully to remold their own socio-political existences and to further glorify their political lives.

Writers and artists must penetrate deeply into the real world and produce more and better portrayals of the new type of communist that can serve as models of the revolutionization of the workers. As it stands now within our art and literature there are not many works that fully portray such a new type of human model, and even in those that do the positives are outweighed by the negatives.

In the revolutionization and working classization of the people, numerous positive examples should be created everywhere and the people should be channeled to follow and learn from them. The objective in remaking the old ideological consciousness of the people is to indoctrinate them with revolutionary ideology and thereby lead them to a communist society. If this objective is to be realized, models of the new type of communist must be established that can serve as examples to all members of society, and every effort must be made to get the people to measure themselves by that standard and to bring themselves up to it.

Looked at from this viewpoint, we know that there are such experiences in [the book] "Apple Picking Time," which you comrades intend to make into a film. The character of the positive hero which appears in this work has not yet established his own ideological hostility, nor has it been tempered in a struggle with the negative. Further, there is not strong delineation of the role of SWYL members who must support the new assertiveness of the hero.

To the extent that these works establish a commentary on the new people of a new generation, this new personality must be vigorously demonstrated through the activities of the SWYL. In our society everyone belongs to the party or to a work organization and thereby receives a work assignment which they then struggle to fulfill. Such is the case with the hero of this particular work, who must work within a SWYL organization in order to fulfill his creative assertiveness. It is not possible for people to work apart from organizations in our society.

Only by faithfully portraying the SWYL organizational line can the politico-ideological content of these works be raised and the current weakly portrayed role of the positive be strengthened, and can the revolutionary organizational nature which constitutes that key ingredient of the character of today's youth be brought to its full potential.

In order to fully establish the role of the positive in these works and to make the most efficient use of its power, along with the proper portrayal of the role of organizations there must also be an enhancement of the critical faculties of positive peoples with regard to all manner of things that have become outdated.

Just as an uncompromising combative spirit with regard to anything unhealthy that arises in work or life is a fundamental characteristic which constitutes the spirit of the revolutionary person, so too it can be called a facet of the lofty nature of the new man indoctrinated in a socialist society.

The hero of "Apple Picking Time" represents a new generation nurtured in a socialist society. The new heroes of our time are those who are cheerful and optimistic and who possess an indomitable personality that will not waver when confronted by insurmountable obstacles, those who, through their own self-sacrificing labor and unflagging set of mind, not only become a model for others but also serve to transform those less advanced than themselves through their uncompromising struggle against that which is not right, and are thereby true remakers of men who foster others to be revolutionaries endlessly loyal to the party. It is here that is found the beautiful character of the people of our time. In the portrayal of the hero of this work, this representative characteristic of a new people raised in our times must be brought across effectively.

The hero is hurt by the rotting apples and worries about the livelihood of the nation, but the fact that he perceives the ideological sickness of the people and makes a few negative comments does not amount to a portrayal that can deeply move the audience.

The improper actions which take place among our workers are the improprieties that can occur within a socialist society. That corrupt type of individual who consciously opposes party line and policy is not to be found among our workers. The one who is in error given our situation is the one who subconsciously accepts party policy and strives to implement it, but who, because of remnants of old ideology such as individualism, egoism, subjectivism, expedientism, conservatism, or passivism, make mistakes in their work or daily life and ultimately cannot keep up with the development of the times. If the sickness of such people is not treated at the right time and is allowed to run its course they not only end up destroying themselves, but can also become major obstacles in stepping up revolutionary struggle and construction. Consequently, even though the errors that crop up in the work and daily lives of the workers may appear insignificant, they must be exposed and sharply criticized.

Since criticism of old ideology is in essence criticism of capitalist ideology, it should at all times be uncompromising, strong and thorough. Uncompromisingness, strength and thoroughness are the fundamental requirements of ideological struggle. The form and method of such criticism will of course vary depending on the object and the content, but regardless of the situation criticism should get to the ideological root of the error, analyze it and provide a method for rectification.

In criticism, if the objective is not clear and the content is not penetrating and incisive, works of art and literature cannot become effective weapons of ideological indoctrination. If criticism is to be a weapon of ideological struggle and of

revolutionization, then it must clearly mark its target, and the arrows of criticism must be concentrated when the attack is made on the old ideology which carries that target.

Criticism is an expression not only of the political but also is an expression of humanity. Genuine criticism can occur only in a high order of humanity in which the mistake of a comrade hurts like one's own mistake, and in which the intent is to guide that person toward the correct path in life.

If an improper act is fully and incisively criticized, the ideological source which is based on the old way of life must be laid bare. Therefore it is good that criticism be carried out in a manner that is consistent with the demands of class indoctrination.

Our emphasis that the content of class indoctrination should be supported in works that portray life as it is has as an objective to make people fully aware of the reactionary nature of the exploitive class, and thereby to make them understand just how evil and dangerous are the remnants of the old ideology which find their basis there. In addition, it is also to demonstrate and contrast the situation of the old days of exploitation and oppression against the situation of today, which holds the promise of a tomorrow filled with happiness and hope, and thereby make people want to devote themselves to the struggle to safeguard and glorify this most excellent socialist system. Only through indoctrination in this spirit can the remnants of the old ideology which linger on in the consciousness of the workers be completely purged, and can they be fully armed with the revolutionary ideology of the working class.

Class indoctrination must be carried out in a manner that fits the characteristics of the target and in a way that is natural and true to life. To speak of class indoctrination in the sense of getting its content across by force will not strike a receptive cord in people. Only when creators focus deep concern on raising the class consciousness of the people will they be able to find the living opportunities which facilitate class indoctrination.

In our socialist society the process whereby people cast off the remnants of old ideology and revolutionize and working classize themselves is a process of being born as a new communist individual. Therefore, in order to fully portray the process of revolutionization of people in works of art and literature, the process by which errors are corrected should be portrayed as well.

The situation of those who have committed errors should be portrayed from the standpoint of the process of remolding and of life following the transformation, keeping in mind both honesty and the significance of the indoctrination. It is not the case that the situation is easily handled by leveling one or two criticisms at the process of correcting errors, so that afterwards the rectification takes place immediately and work runs on smoothly. There is a tendency among creators to think that errors can be handled easily across the board. It is common in their work that someone in error is deeply moved by the acts of the hero who is secretly doing his work for him, but misses out on the chance to reform as the result of overhearing words directed toward him.

For every person who is in error the motivation for living a life that is behind the times is different, and so too the manifestations for such behavior are also not the same. How then could the process for rectification be exactly the same? Only when the process for rectification of mistakes is honestly portrayed in a manner that is true to life will people compare themselves to it and seek out instruction.

In our society, with the exception of an extremely small number of hostile elements, all those in error are people who should be brought along to a communist society through indoctrination and reformation. Consequently, the proper portrayal of the lives of those in error who have been reformed is of considerable significance. When people observe the beautiful character and wholesome life of those who have received the help of society and group and are walking the road of rebirth within a practical struggle, they feel motivated to embrace an existence which glorifies both revolutionization as well as political life.

In portraying the process of reformation of people it is important to properly show the new changes that took place in their ideological lives. To this end, the process by which people become revolutionized and gradually participate in communal labor and life should be portrayed, and at the same time the pattern by which family, work site, people's neighborhood unit and village become revolutionized should also be shown.

The relationship between those in error and the collective should be carefully drawn. People living in a socialist society do not obtain revolutionary consciousness of their own accord. The revolutionary consciousness of people accumulates gradually through a process of participating vigorously in communal labor and living, of launching practical struggle and of building upon ideological lessons. It can be said that only when people participate self-consciously in social life and communal labor and sacrifice themselves to the struggle, possessed of the attitude that they are the masters of revolution and construction, have they become a new type of people who suit the fundamental nature of socialist society.

To reform people means to reform their ideological consciousness. Likewise, in the case of the process of reforming those in error, only when a picture can be drawn of a process in which individual egoism is eliminated and there develops an ideological consciousness which forms a new feeling toward the collective and communal needs can there be an effective portrayal of an example of development of a new type of person.

Viewed from this angle, the character of old man Yong-sam portrayed in "Village of Flowers" is still weak. When his second son ran the tractor into the cold frame while he was wrapped up in cultivating his private garden, he was more concerned with what it could cost him than he was in the damage to communal property and the setback in the farming. Moreover, his comment when his eldest son suggested using their stockpile of framing lumber to build a playground for the kindergarten children to the effect that even between father and son there is that which belongs to one and that which belongs to the other, and so how could they mix that which is communal property with that which is private property, indicates the depth of the roots of his egoism. Such are extremely viable manifestations which are well suited to his character. However, there is still weak treatment in portraying

old man Yong-sam's new philosophy of life and mental attitude as he began to change as a result of participating in collective labor and communal living.

In works of art and literature it is not enough to stop at portraying the behavior of people caught up in old ideology as a set of characteristics, but rather to fully portray how they freed themselves from old lifestyles and shortcomings under the guidance of collective and organization. The wood to be used in building a kindergarten playground and the associated dialogue in "Village of Flowers" should be brought to conclusion as a single character representation. Given the fact that it was old man Yong-sam who brought the children the lumber in a cart loaded by the farm youth, it should have been that, following his reformation, it was he himself who loaded the wood and brought it to the children. It is in this way that a single event and a single opportunity should have been seized upon and developed to conclusion, thereby allowing the conclusion of a characterization which illuminated a significant problem and established its value as a tool of indoctrination.

Character representations of those in error can, to the extent that they move ideologically out from a position of lagging behind the times, be of educational value to the people in that they portray a fundamental principle in either contrasting the life following reformation or drawing a comparison with positive people.

Writers and artists, holding high party guidelines concerning the revolutionization and working classization of the whole society, must penetrate deeply into real life and portray with greater vitality the process of revolutionization of the people of our times who are arming themselves with the ideology of the party.

The spirit of the times must be correctly embodied.

No matter what the work of art or literature, people cannot be portrayed in isolation from society or the social system, nor can the essential nature of historic development become part and parcel of the lives portrayed. Only those works of art and literature that portray people and life within the context of the times and the social system can be taken as the truth and become true pictures of the times and life.

Times change and social systems alter, but so do people and life become different. The workers and farmers of today are different from their predecessors, and their lives are not the same as those that went before them. Despite this fact, socialist reality is not being fully portrayed at the apex of the spirit of the current day and age in the bulk of our works of art and literature. This bespeaks the fact that creative artists are still not taking the spirit of our times to heart.

The spirit of the times reflects the fundamental trends of the times and of life. Our times is a revolutionary times, a time of proud revolution in the building of socialism and communism. Our people are struggling to drive the U.S. aggressors from their ill-gotten ground during their own time with their own strength, and to achieve reunification of the fatherland, completion of Korean revolution and advancement of the victory of worldwide revolution. Whatever else it may be, this unwavering combative spirit of our people is itself the aim of our times.

For the spirit of the times to be correctly embodied in works of art and literature, artists must go out to the scene and come to grips with problems of significance that arise in daily life, and then portray them in a manner consistent with the aspirations of the times.

In our daily lives there are numerous episodes which portray the spirit of today. But if our creative artists do not study the lives of our people in depth and experience them for themselves, they will not be able to follow the revolutionary reality that is vigorously advancing with the spirit of chollima, nor will they be able to sing the song of a powerful new way of life.

Some time ago creative artists indicated that they would produce a film and came up with a script for "Woman Tractor Driver." Let's talk about this problem.

Given the fact that the creators of this work neither studied in depth or experienced for themselves the new events taking place on the scene, even though they portrayed the life of a woman tractor driver who heeded the call of the party and marched out to a farm, they were not able to portray it correctly from the height of the spirit of today.

If artists are to correctly portray the lives of youth who have marched out to the farms, they must be fully cognizant of the party's guidelines concerning the dispatching of new generations out to the farms, and they must experience for themselves the rare spiritual world of these youngsters who heed the call of the party and go out to the farms.

The call today by the party for youth to go out to the farms has as its objective, in accordance with the course laid out by the Socialist Agrarian Thesis, the further expansion of the ideological, technical and cultural revolutions on the farms and the tempering of the farming battlements so as to be prepared for the coming grand revolutionary events.

In "Woman Tractor Driver," however, the focal point, rather than being a portrayal of the proud life of a woman tractor driver who heeded the call of the party and marched off to a farm, and of the loftiness of her spiritual world, becomes instead a portrayal of the amusing antics of the sub-team chief who wants her as his daughter-in-law.

If creative artists are to make a lead character out of a tractor driver who is in the vanguard of the agrarian technical revolution, then his life must without fail be portrayed from the height of the spirit of today. In other words, all effort must be poured into portraying the process by which this character awakens backward individuals such as the sub-team chief as masters of socialist agriculture, and in particular how farm youth are brought to the forefront of the struggle to implement our party's Socialist Agrarian Thesis and how they are prepared to face the grand revolutionary event of fatherland unification.

An examination must be made of what kind of dialogue should be used in view of the ideological aspirations of the lead character. Why was the lead character mobilized to a farm? As the daughter of a model worker she was raised in the working class and benefited from the difficulties. The lead character took to

heart the call of the party for youth to go to the farms, and as someone who wanted to devote herself to the proud struggle to build socialist agriculture, she headed for the country upon graduation. If the dialogue is constructed following the lines of this burning desire, then the vigorous spirit of socialist agrarian construction and the pulsating breath of the times will be gotten across. Because the creative artists put what was important in the background and brought what was insignificant into the spotlight, the basic plot of the work was not in tune with the spirit of the times.

Creative artists must focus greater attention on being sensitive to the spiritual world and living patterns of people, and portray them faithfully.

In this work the party's concept of national self-defense should be thoroughly portrayed. If the combative spirit to implement the party's national self-defense line is deeply portrayed in the characterization of the women tractor drivers, including the heroine, how much more forceful and meaningful would be their characters. The heroine should be portrayed as a model of our times who in a time of need, when the men tractor drivers go to the front as tank crews, stays behind to take responsibility and who, should the party call, will also drive a tank and become a fighter against U.S. imperialism, possessed of resolute revolutionary spirit. Given such a portrayal of a way of life and such characterizations of the heroine and agricultural youth, people will perceive the revolutionary events occurring on our nation's socialist farms as they move ahead under the torch of the great Agrarian Thesis, and will be infused with the spirit of the times.

A point that must be emphasized in this work is the exposure of the provocative scheming for a new war by the U.S. imperialists along with the re-colonization maneuvering of the Japanese militarists, and the resolute anti-imperialist spirit of the heroine as she struggles against them. The U.S. and Japanese militarists are the eternal enemy of the Korean people. Upon even hearing the name of the U.S. and Japanese imperialists the people are enflamed to hostility and strike out with their fists. This blazing hatred and hostility are historical embers and cannot be doused by any means.

The heroine must project this powerful anti-imperialistic revolutionary spirit of the people. The heroine should indoctrinate agricultural youth with concepts such as that learning to drive a tractor is a struggle to meet the enemy head-on, and should inculcate in them the understanding that they must work and live in a militant manner, and that even when things are hard they must hold fast to the Agrarian Thesis.

For a heroine of this type there cannot be scenes of quiet talk at home or of her dozing at her desk. Scenes of idle talk about meaningless love or examinations of trifling things do not suit the lofty ideals and way of life of the youth of our times. There is no place in revolutionary film making for even the slightest treatment of bourgeois ideas, feudalistic Confucian ideas, or revisionist ideas.

The leading characters of our times should be portrayed as production innovators, economic organizers and resolute political propagandizers. The representative of

the spirit of the times is the new-style communist who adopts the great chuche idea as a steel-like belief and who unconditionally carries out party line and policy without wavering even an inch, and thereby devotes everything he has to the struggle for the victory of the revolutionary undertaking of chuche. The youth of our time must become fervent believers in the chuche idea and its unconditional defenders, and must become the glorious honor guard and do-or-die units which carry on the revolutionary undertaking in the future.

The lead character should go among farmers and youth to explain and propagandize our party's line and policy, and teach them about the grand plan for socialist rural construction. When the heroine performs the roles of propagandizer and teacher, farmers will come to perceive and love her as a true daughter of the working class who has been sent to them, and by her example will come to display revolutionary zeal and creative positivism in agrarian construction and farm work.

When creative artists use party line and policy as a reference point in looking at life and in perceiving the tremendous vitality of party policy on location, their ability to produce characters that portray the spirit of the times will be increased dramatically.

In order to correctly embody the spirit of the times in works of art and literature, a way of life which truthfully reflects the specific characteristics of the times must be portrayed.

Truthful reflection of life is a fundamental requirement of the creative methodology of socialist realism. Because socialist realism truthfully reflects life it strikes a responsive chord among the people. Art which departs from the truth cannot correctly reflect the inter-relationships of people, and therefore it cannot mold their ideological feelings nor be the subject of their love.

Literature and art should provide the correct answers to the questions of what constitutes a true way of life and how it should be lived.

People who are satisfied with living the life they have been given are not capable of creating a new life, one that is more prosperous and civilized. True living is found in the struggle for socialism and communism.

By truthfully portraying life in view of the aspirations of the times, creative artists should provide people with a lofty ideal about life and the desire to achieve it, and inasmuch as their lives constitute a struggle toward socialism and communism, should teach them how precious their lives are. To give people a lofty goal in life and a resolute faith in the future is extremely important in revolutionary indoctrination.

The vital cheerfulness and optimism of our people are due to the fact that they fervently love their lives and firmly believe in the legitimacy of the revolutionary tasks that they are undertaking, and resolutely believe in their own capabilities.

Works that reflect socialist reality should show life truthfully as it is, and should not embellish it. Portraying life so as to distort it is also bad, but embellishment is also not good. To not portray life truthfully as it is, but to

add in things that do not exist or to exaggerate defiles the true meaning of life and fails to correctly portray the real worthwhileness of the socialist system, and as a result people will not believe in such a life.

Comrades, you should not think that the prosperous life of our people is to be portrayed as a walk with a parasol or a stroll in a baby carriage. Such would not be a new way of life that could be seen only within our reality, nor would it be a meaningful life which portrays the excellence of the socialist system.

To correctly present an understanding of a prosperous life to the people, creative artists must stand firmly on a working class position and develop its revolutionary content. Life should not be painted from the standpoint of emphasizing what is unusual in life or as if there is some curiosity about people being idle or garnering luxuries. What is important is to give people a firm understanding of such problems as defining prosperity and what constitutes a true ideal. What is needed for our people in these times is art which deals not with one's own personal comfort, but rather which shows that the true ideal and prosperity reside in devoting all one's strength and resources to the struggle for nation and society.

Such art appears only when a new personality is created within the revolutionary reality. In order to create this new personality, creative artists must correctly understand the communist viewpoint and ideal concerning the way of life of people in our times. Presentation of a gilded lifestyle does not create the image required by the times, nor is it able to establish the correct view of life or a healthful esthetic sense for our workers.

As concerns the problem of over-embellishment of life, what must be pointed out in particular is that the true nature of living is not revealed and the characterization is lost in exaggeration.

In one particular film the hero, upon leaving his work station, sees children in a nursery being given Insam tea to drink and, thinking abruptly of the benevolence of the party, returns to his work with utmost zeal, but the plot is not convincing to the audience. Most children are not given Insam tea to drink, and the idea of feeling gratitude toward the party when seeing Insam tea being drunk is not true-to-life. In order to portray the party's concern for children and mothers a dialogue involving the drinking of Insam tea should not be used, but rather the fundamental aspect of nurturing children throughout the nation should be portrayed.

The tendency to over-embellish life ultimately becomes detached from the idealization of the personality of people.

The over-embellishment of life also appears to involve self-protectionism on the part of the creative artist. There is a tendency when portraying a person in error or some improper act to wonder whether or not our reality is being misrepresented. It should be understood that to close one's eyes to such people or events is instead the misrepresentation of our reality.

Art must be subordinated to politics. The task of art is to contribute to the mobilization of people to perform better in revolution and construction. It is essential that politics be given precedence in an art must achieve such political purposes.

If the political nature of works is to be given precedence, then creative artists must fully and truthfully portray life from a firm political position. If creative artists are to convey the details of life, then they must fully illuminate both the ideological nature and the political significance, and in portraying people, they must create characterizations which clearly bring into focus their political position and beliefs.

Emphasizing the high degree of class consciousness of our workers when reflecting socialist reality carries particular significance in raising the political and ideological nature of a work.

There is a high degree of class consciousness in the revolutionary spirit of our people who are safeguarding the socialist system and struggling to temper it even further. The people know through their own experiences that our socialist system is a most perfect social system which serves the working masses. The burning desire for creative labor and the heroism of such labor are derived from a burning love for the socialist system and a high degree of class consciousness.

Our people do not forget for even a minute the South Korean people who are suffering under the rule of the U.S. imperialist aggressors and their fascist lackeys, and are working steadfastly with heartfelt desire and intention to present them with a life without equal in the world. Consequently, there should not be portrayals in films of slothful and luxurious living or scenes in which attachment to such a lifestyle is thrown off. Whatever the method used, ideas of socialist patriotism must be emphasized in works that reflect socialist reality, and solutions must be found from a class indoctrination perspective.

Writers and artists must oppose the tendency to over-embellish or exaggerate reality, and through arduous struggle further enhance the ideological and esthetic content of our works of art and literature, and continuously strengthen their militant role.

Songs used in films which reflect the reality of the times should also match the spirit of the times. Only when film scores are filled with the spirit of our people who are rushing forward with the vigor of chollima can they stimulate people and urge them on to struggle.

Composers should create songs filled with the spirit of the times and with the beautiful goals of the hero. Therefore the message in the song must be clear, and it must powerfully convey the joyous, vibrant and valiant spirit of the people of our time who raise faith and creativeness with regard to life, and who characterize the spirit of revolutionary optimism. Music which diverges from the struggle of our people for socialist construction or which is sung in response to natural impulses has no value.

Workers who are armed with the revolutionary ideology of our party know to link their own aspirations with the times and to join their own lives with the march of revolution. To be possessed of an independent position, creative attitude and lofty ideological character with regard to life is a characteristic trait of our workers who are armed with the great chuche idea.

Composers should sincerely represent life and fully understand it so that they will be able to accurately express the characteristics of our people in a well-suited melody, and be able to produce songs which match both the personality of the lead characters in the film and their lifestyle.

When proud labor of workers is put to song in a film which reflects reality, it should not be done in a manner that is heavy or crashing, for it will be a worker's ballad.

Although a worker's ballad is vigorous and lively, it should be simple. The use of cymbals is an important characteristic in portraying the humanity in a ballad of the masses. Inasmuch as a worker's ballad is a song which personifies the ideological character of the people in their everyday words and music, its melody, while suggesting struggle, should be subdued and simple.

In lyric songs it is important to make effective use of popular themes. Emphasizing artistic expression does not suit the temper of the people, and the creation of heavy tunes constitutes mechanicalism and formalism. For the people there is a historically forged national sentiment and a national melody which suits it, and it is this which should be polished and enriched in accordance with development of the times and society. Techniques which produce a melody which does not suit the character of the people or their taste in music is not a true technique, and serves only to separate music from life. In the creation of music composers should not vocationalize their work. When composing becomes vocationalized, the heart cannot hold sway and the beating of the heart is not transferred to notes on the paper, but instead simple music tastes are overwhelmed and as a result true music cannot be produced.

Composers who want to create the new people's music needed in today's lifestyle should look for new characteristics in the personalities and lives of the workers, and should seek out new and specific melodies which can sincerely convey them. Holding on to the old draws no concrete characterization, and results from leaving old symbols intact.

If the living spirit of our people, which flows like clear spring water from a vibrant life which knows no thirst, is to be put to song, then music which combines a lofty sense of ideology and a high degree of the esthetic will have to be created.

Creative artists should portray life in simple terms and thereby enhance their artistic quality. Simplicity which is not enlivened deteriorates into childishness while a characterization which is uselessly spruced up is not genuine, and the result is that artistic quality is degraded.

The spirit of the times is linked with the aspirations of the people, and this is embodied in the lives of the people. Creators should live with the people and become true artists who sing the spirit of the times in the voice of the people.

Creativity should be displayed in creative works.

Our workers, who on a daily basis are bringing about new miracles and innovations in socialist construction and who are continuously marching forward, demand that

the art and literature sector produce works that capture the essence of their proud lives.

The struggle of our workers today for revolution and construction is more complex and rich from the standpoint of socialist content than any other period in history. Not only are our workers accelerating socialist construction in the northern half of the republic and struggling fervently for fatherland reunification and to advance the final victory of the revolution, but are also fighting valiantly in support of the struggle of fraternal peoples on all continents of the world in their opposition to imperialism and colonialism.

In the struggle for socialist construction in our nation the ideological, technical and cultural revolutions are being further developed and intensified, and as a result its content is extremely complex and rich.

The works of art and literature which reflect such a socialist reality should not only be rich and complex in terms of ideological content, but should also be fresh and invigorating. However, writers and artists have not responded satisfactorily with varied and characteristic works to the objective demand.

If creative artists are to produce works which meet the ideo-artistic demands of our workers today, they must first become immersed in the examination of each and every facet of the new problems that arise in daily life. Examination by creative writers of new problems is the prerequisite and starting point in the production of creative works.

Who then are the creative artists who are not displaying creativity in the examination of such problems?

We touched on this earlier, but the newly created film which takes a shoe repair worker as its lead character has a dialogue similar to the previously released "Girl Barber," and there is nothing particularly new in the idea that the writers wanted to get across.

Inasmuch as shoe repair workers contribute significantly to the well-being of the people in our society, their lives, if portrayed properly, can serve as a good source of indoctrination for the people. The problem is in the fact that the creative artists have made this work using the same story line and subject. The fact is that in terms of subject, composition and appearance this work is no different from "Girl Barber." The only difference is that a shoe repair worker has taken the place of the barber who is the heroine in "Girl Barber."

A new world of characterization cannot be created by merely changing a type of work or worker. If creative works are to be done in this style, there surely can be no easier line of work. There are limits to replacing a barber with a shoe repair worker today, and then making the shoe repair worker a bus driver tomorrow. This is not creative work. Rehashing a previous characterization is not creativity, but rather is imitation. To speak of creativity means to create new characterizations.

Even when creative artists have come to grips with socially significant problems and there are works made with such problems in mind, they must be forgotten and

the artists must portray them differently in entirely new works. Such is the position and nature of the revolutionary artist.

Just as life is varied and the demands of people for art are varied, and just as the creative individuality of artists is separate and distinct, then so too must artistic representations be new and individualized. Only when creators provide new works can they be a positive force in revolutionary struggle and the work of construction, and can they broaden and enrich the world of film characterizations while at the same time contribute to the development of the art of their times.

Artists are the vanguards of the times in seeking out new things and are the indoctrinators who educate the people. Anytime an artist creates a work he must be fully aware of the noble task he has been charged with by the times and the people. Only the artist who is deeply self-conscious of his own task can responsibly define the problems anticipated by the times and the people, and can provide a genuine solution in an esthetic form reflecting the heights of the spirit of the times.

A new subject is one that at all times involves a new type of people or a new type of life. Every day there are innumerable new people and new lives that can serve as the breeding ground for artistic characterizations within the reality of ever-developing miracles and innovations.

When creative artists establish high creative objectives for answering the demands of the times and the people, and go out on location and fully acquaint themselves with the people and their lives, then they can determine what are the significant problems much more completely. But if they give a superficial treatment to reality, and just sit at their desks and invent the dialogue or mimic other works, they cannot perceive new problems. The meaningful seed which roots out new problems and creates new characterizations can be grasped only through actual living. Life can therefore be called the source of creativity.

Creative artists must have the power and resources to see life through new eyes, to solve with conviction and creativity the problems presented by life, and to illuminate them from a fresh perspective.

In order for artists to create works which suit the tastes of people who are continuously in transition in accordance with the changes in the times, they must not only be able to come to grips with new problems but also to respond to them creatively. Although the premise is that when new problems are understood in a work the work itself will be attuned to them, but new problems come all the time, and if they are not creatively handled the work will find it difficult to be so attuned. If a work is to be responsive in a creative way, then the problems must also be fresh and the characterizations new.

The creation of film characterizations is also not static. Only when all members of a production team are possessed of a resolute creative viewpoint and reject patternism and imitation, and display true creativeness, can their film characterizations be in tune with the subject. Writers must create new literary characterizations by making effective use of the salient points contained in the seed of the work, and directors must investigate new means and methods of

characterization and then recreate them in the film. The actor in particular must pay extraordinary attention to the work inasmuch as it is the artist who is conveying the characterization of people directly on the screen.

Looking at some actors, however, there are not a few instances where performances slip easily into monotony.

The experienced actor focuses his attention on whether the character possesses a new personality which differs from characters that he has already created, and on whether it is a character that can be transformed into a new one. When the character to be played is similar to one in a previously released film or doesn't possess some new trait, the actor is not able to muster any creative desire. Only when the personality of the character is new can the actor come alive with creative energy.

Of course just because the personality of the character is new does not mean that the characterization will immediately be new. The appearance of stereotypes in a performance where a new character is involved results from the fact that the actor does not fully understand the personality of the character and consequently gives a shallow performance, or from the fact that, even when that personality is properly perceived, only a general outline of the character is given in the actual performance. Steriotypical performances occur when the actor fails to manifest his individuality as a creative person, and thus loses sight of himself, or when he substitutes the personality of the character for his own personality.

When watching a given actor what comes through is not the role of the character but the actor himself. Such a performance results from the actor drawing only upon his past creative experience and projecting his own life into the character he is playing.

For an actor to portray a new character means that he lives a new life. Only when an actor provides a fresh portrayal of a character based on an in-depth understanding of the inner workings and psychology of the character and on a truthful representation of his life, and does so every time a character is assumed, can stereotypes be cast off and a pure characterization created.

Actors must look deep inside the personality of a character based on a position in which they bore deeply into the new and beautiful ideological makeup and psychology emanating from the people of a new day and age, and in which they carry that over into their own life experience and creative roots.

Only when actors fully understand the personality of their character and apply it individually, and then concentrate their whole energy upon it, can they create a characterization of a new people.

Writers and artists are protectors and indoctrinators of the people who are grateful for the fact that they love the lives of the people, raise their ideals with regard to those lives, and brilliantly manifest that in their performances.

Creative artists should always walk the path of study and innovation in order to go among the people, reflect their high ideals and create new characterizations.

Writers and artists should continue to focus deep concern on the problem of revolutionization of the people, and should produce more characterizations of the true people of our times who are maturing into communists of a new type. Our writers and artists should be concerned that films are not being made which capture the lives of the working class in a manner that can serve as a model in the revolutionization and working classization of the whole society, and should devote their efforts to correcting this shortcoming.

Writers and artists should concentrate their efforts on portraying the working class which stands in the forefront of the struggle for revolutionization and working classization of the whole society, and should fully portray the process of revolutionization of all walks of life, including farmers and intellectuals, at the same time. If they are to accomplish that, our writers and artists have much to do.

Writers and artists must be fully conscious of the noble task they are charged with by the times and the people, and should exert even more effort in bringing about a new advance in creating the revolutionary works demanded by socialist reality.

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LET US SMASH THE PROVOCATIVE NEW WAR SCHEMING OF THE U.S. IMPERIALISTS AND DEFEND SOCIALIST ACHIEVEMENTS LIKE AN IRON-CLAD BASTION

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[Text] Repulsing imperialist aggression and resolutely protecting the gains of revolution constitute a fundamental problem linked to the future of the undertakings of socialism and communism.

Nations in which the working class has assumed political power from the siege of international capitalism cannot escape the threat posed by imperialist aggression to the entire history of socialist and communist construction. Given historical conditions in which there has been a long-term standoff with imperialism, only when socialist nations adhere to a staunch anti-imperialist position and struggle fiercely in opposition to the policies of aggression and war of imperialism, can they vigorously push forward the revolutionary undertaking and secure its final victory.

The Korean revolution secured victory through arduous struggle against the aggression of foreign imperialists, and even today is blazing a path toward its completion within a fierce struggle against U.S. imperialism, which is the ringleader of international imperialism.

The U.S. imperialists who forcibly occupied the southern half of the fatherland and threw up incalculable obstacles for our people are the eternal enemies of the Korean people, and are the number one target of our revolution.

The U.S. imperialists, who 34 years ago initiated their war of aggression in Korea, are again today running amuck with new war provocation maneuvers for aggression against the northern half of the republic.

The great leader Comrade Kim Il-song has taught as follows:

"The U.S. and its South Korean puppet clique are further intensifying their military aggression maneuvers against our people and are crazily inciting anti-communist and anti-republic commotions." ("New Year's Address," 1984, p 10)

As a result of the new war maneuvering of the U.S. imperialists a dangerous situation is being created in our nation in which war could break out at any minute, and the dignity and independence of our people are face-to-face with the tyrannical challenge of the enemy.

The new war provocation maneuvering of the U.S. imperialists is another step in their policy of war and aggression against Korea, and is a risky policy designed to overload the blowpoint for starting world war.

Ever since day one of their forced occupation of South Korea, the U.S. imperialists have continuously intensified their risky policy of using it as a stepping stone for aggression against all of Korea and Asia, and for conquest of the world.

Today the U.S. imperialists proclaim that the Korean peninsula is the "first line of U.S. strategy" and a "testing ground for a showdown of power" in the 1980's, and have further transformed South Korea into a dangerous starting point for world war and nuclear war.

The U.S. imperialists are increasing their military bases in South Korea and the vicinity, and are bringing in on a large scale the means for modern warfare including aggressor troops and nuclear weapons. The U.S. imperialists, who have transformed South Korea into a dangerous war powderkeg and a front-line base for nuclear war by stationing more than 40,000 troops there and bringing in in excess of 1000 nuclear weapons and numerous vehicles for transporting nuclear devices, and are currently transforming the Korean peninsula into a nuclear war zone by placing "Pershing 2" medium range nuclear missiles and cruise missiles, which have range enough to cover all of Korea, and by going so far as to deploy the neutron bombs which are censured by all peoples of the world.

The maneuvering of the U.S. imperialists to ignite a new war in Korea is being stripped even more naked in the risky military exercises that they hold with such frequency.

The joint military exercise "Team Spirit" held annually by the U.S. imperialists and their South Korean puppets clearly demonstrates just how far they are willing to push the threat of a new war in our nation.

The "Team Spirit" joint military exercise is full-blown operational training and an act of war which mobilizes aggressor forces in the U.S. mainland, the Pacific and around our nation in order to launch an all-out attack against our republic.

In order to carry out the recent "Team Spirit 84" the U.S. imperialists assembled in South Korea and its environs various corps and division commands along with infantry and air transport units, aircraft carrier fleet, mobile landing units, water-borne mobile units composed of marines assigned to the U.S. imperialist Seventh Fleet, as well as various units assigned to key headquarters of U.S. forces, from military bases on the U.S. mainland and the Pacific, Japan and the Philippines. Numerous nuclear-capable aircraft, including B-52 strategic bombers, and various missiles were also mobilized for this military exercise.

The "Team Spirit 84" joint military exercise, in which the U.S. imperialists brought into play hundreds of thousands of U.S. and puppet military forces as well as the latest military equipment, was a "preparatory war" and a "nuclear test war" intended to raise bayonets in preparation for a "first strike" against our republic.

The new war scheming of the U.S. imperialists represents an even greater danger as a tripartite military alliance maneuver among the U.S., Japan and South Korea.

The U.S. imperialists intend to use this tripartite military alliance as the means of utilizing Japanese militarist forces in aggression against Asia, and to bring Japanese "Self-Defense Forces" into play in their new war of aggression in Korea. The revitalized Japanese militarists are rekindling their old dream of a "Greater East Asian Co-prosperity Sphere" through participation in the U.S. imperialists' strategy of aggression against Asia, and have their eyes set on an all-out re-invasion of South Korea as the first step on the road to new foreign conquest.

The threat of a new war on the Korean Peninsula is looming larger as a result of the tripartite military alliance maneuvering of the U.S. imperialists.

Today the threat of new war in our nation is being further exacerbated by the rash maneuvering of the South Korean puppet clique.

By adopting the policies of aggression and war of the U.S. imperialists and chasing after military adventurism, the Chon Tu-hwan military fascist clique is further intensifying a war atmosphere and is crazily whipping up an anti-republic commotion pitting brother against brother. In accordance with the master-slave war strategy of the U.S. imperialists, the South Korean puppet clique has put the South Korean puppet army on a complete war footing and is making a clamor over "preparations for war action" and "certainty of victory," and in so doing is forcing the situation of even greater danger.

All of this clearly shows how the new war maneuvering of the U.S. imperialists and their puppets have come to an extremely serious stage.

The fact that an all-out war has not yet been incited despite the rash war scheming of the U.S. imperialists which has so strained the situation in Korea is due primarily to the peace-oriented policies of our party and to the patient efforts of the government of the Democratic People's Republic of Korea.

Nevertheless, the U.S. imperialists and their puppets, although themselves the cause of the tense situation verging on all-out war, are preaching about the "threat of invasion of the South" from the North.

Although the U.S. imperialists kick up a fuss about this "threat of invasion of the South" from the North, it does not conceal their own wicked character as the aggressors.

As recognized in media worldwide, the source of the tense situation in Korea is not some "threat of invasion of the South," but rather the "threat of invasion of the North" being plotted by the U.S. imperialists and the South Korean puppet clique.

We have on various occasions made clear that our intent is not an "invasion of the South," and have dedicated our efforts to easing the tense situation and to peacefully solving the Korean problem.

At the beginning of this year we again adopted new epoch-making measures for peacefully solving the Korean problem in the Central People's Committee of the Democratic People's Republic of Korea, the Joint Committee of the Standing Committee of the Supreme People's Assembly [SPA], and the Third Session of the Seventh SPA. The proposals set forth by us on carrying out the third round of talks between ourselves and the U.S., which would include participation by South Korea as well, constituted a comprehensive plan for easing the danger of war and for actively establishing a situation favorable to peace and independent peaceful reunification of our nation, and were a demonstration of our unending and sincere efforts to peacefully resolve the Korean problem.

Our proposal on the third round of talks is the most realistic and rational overall method for peaceful resolution of the Korean problem under present circumstances.

Precisely because of this, all the Korean people and the peace-loving peoples of the world fervently support our proposal on the third round of talks, and are looking forward to the quick opening of the third round and positive results therefrom. Convening the third round of talks so as to eliminate the threat of war on the Korean peninsula and to ease tensions, as well as to establish a firm guarantee for peaceful unification, constitutes the overall will of the Korean people and is a pressing demand of the times.

The U.S. should accede to the demands of the times and rather than bind itself to rash aggression and new war provocation scheming, accept our proposal on the third round of talks and conclude a peace agreement with us, and move toward withdrawing the forces of aggression from South Korea.

As for the South Korean authorities, rather than following a path of national treason by turning South Korea into the front-line nuclear base and war zone of the U.S. in subservience to U.S. imperialism, they should accept our rational proposal.

However, rather than sincerely accepting our just proposal for peacefully resolving the Korean problem, the U.S. imperialists and South Korean authorities have turned away and are moving along the road to tension, confrontation and war.

The time when the U.S. imperialists could bring the South to its knees by "force" is gone. If the U.S. imperialist aggressors follow the course of brandishing their weapons and of ultimately bringing about war, there will be nothing for them except the crushing defeat and death that is their due.

The tense situation that has been brought about in our nation by the aggression and war maneuvering of the U.S. imperialists forces our people and workers to possess a high degree of revolutionary vigilance and to resolutely crush the new war plotting of the U.S. imperialists, and to defend the precious achievements of our revolution like a steel-hard bastion.

The great leader Comrade Kim Il-song taught as follows:

"Facing our people is the solemn task in which they must throw back the arrogant challenge of the enemy and resolutely defend the dignity and independence of the nation, and develop our revolution to a higher stage." ([New Year's Address] op.cit. p 10)

The struggle to safeguard the fruits of socialism is a sacred struggle to protect the dignity and independence of the nation.

The gains of socialism are the precious assets and fruits of revolution wrought from blood and sweat during the process of protracted revolutionary struggle by our people.

During the course of a long half century from the time when the great undertaking of chuche was first blazed, our people, under the direction of the party and the leader, have overcome great obstacles and achieved great victories during the course of fulfilling the historic desire for fatherland restoration and of realizing the undertakings of socialism and communism.

Under the wise leadership of the respected and beloved leader Comrade Kim Il-song, a most perfect socialist system was founded which guarantees our people an independent and creative life, and the foundations were laid for a self-sufficient national economy. This is the precious accomplishment of our revolution, and represents a rock-hard achievement not only in terms of the well-being of our people today, but for generations to come, and for the perpetual prosperity and welfare of the fatherland.

Under the wise leadership of the party and the leader, the glorious Korean people have trod a path of resolutely crushing enemies who would deprive them of these fruits of socialism, gaining majestic victories along the way.

With our victories in the Fatherland Liberation War, we started the U.S. imperialists on the road to ruin, and each time they implemented aggressor scheming against us we gave them a sound thrashing in the air, on the land and on the ocean.

Even during the difficult times following the war when the U.S. imperialists and the South Korean puppet clique continued their aggression and anti-liberation policies our people, rushing forward with the spirit of chollima, created miracles and leaps forward heretofore unknown, and forged a bulwark of socialism for freedom, independence and self-defense in this corner of Asia.

Advancing resolutely under the wise leadership of the party and the leader, our people have demonstrated their ability to safeguard with steel-like will the precious fruits of revolution forged with their own flesh and blood, and to protect the dignity of our fatherland and people.

This victorious revolution, through the experiences, contributions and outstanding revolutionary achievements already wrought, has had great impact on the development of a people's revolutionary movement.

The fact that our people crush the rash new war provocation maneuvering of the U.S. aggressors and vigorously advance revolution and construction gives resolute faith to the revolutionary peoples of the world, and kindles in them tremendous hope.

The victories achieved in socialist construction in the northern half of the republic greatly encourage the valiant struggle of the South Korean people, despite the unprecedented oppression of the enemy, for anti-fascist democratization, anti-U.S. independence and fatherland reunification.

As the achievements of socialist construction grow and accumulate in the northern half of the republic, South Korean revolutionaries and patriots are infused with even greater strength and spirit, and thereby face the enemy and fight with vigor and further fan the flames of the anti-U.S. imperialist and anti-fascist struggle.

The fact that the new war provocation maneuvering of the U.S. imperialist aggressors is thus smashed and socialist construction accelerated is of great significance in the struggle for fatherland unification and world peace.

The matter of first importance in smashing the rash aggressive scheming of the U.S. imperialist aggressors and in safeguarding the fruits of socialism is to be thoroughly possessed of political and ideological readiness in the face of war.

Politico-ideological strength is a decisive factor in revolutionary victory, and the fundamental advantage we have over the enemy is precisely such politico-ideological soundness.

Possessed of a proper viewpoint concerning revolutionary war, we should at all times have revolutionary vigilance with regard to the aggressive scheming of the enemy, and should be fully prepared to fight as one should the enemy provoke us.

The entire party, the entire military and all the people should rally tightly around the party and the leader and defend them like the anti-Japanese revolutionary martyrs and the glorious fighters of the Fatherland Liberation War, and should at all times display their own loyalty and invincible revolutionary spirit in safeguarding the achievements of socialism.

Possessed of a burning militant spirit and revolutionary self-consciousness through which they hold fast to unending loyalty to the party and the leader and go through fire and water to implement the orders and instructions of the party, all workers and party members should resolutely guard their own revolutionary sentry posts and vigorously carry out their assigned revolutionary tasks.

In order to smash the new war scheming of the U.S. imperialists and defend the achievements of revolution like a steel bastion, the work of socialist economic construction must also be properly carried out.

Socialist economic construction constitutes an important front line struggle to strengthen revolutionary capacity and advance the final victory of fatherland unification and revolution.

In order to resolutely safeguard and vigorously accelerate our revolution in a situation that is both complex and tense, socialist economic construction must be carried out properly and the nation's economic strength must be enlarged.

Economic strength is the material foundation of all national power. Acceleration of socialist construction and full-scale expansion of the economic power of the nation constitute a key requirement arising in resolutely protecting both political and military power, and in firmly safeguarding the dignity and independence of the nation.

When we are able to not only properly carry out economic construction and to strengthen the economic power of the nation, but also to manifest the eternal vitality of the chuche idea and its legitimacy and to display fully the superiority of our nation's socialist system, all the people can be more firmly united around the party and the leader.

The fact that our party and our people were able to overcome the unrelenting aggressive maneuvering of the U.S. imperialists and to protect the fatherland and vigorously advance our revolution at the same time was due to the proper carrying out of economic construction and the overall strengthening of our nation's power.

When the situation gets tense and the aggressive scheming of the enemy is stripped bare, we must bring about a revolutionary upsurge in all sectors of economic construction and further strengthen our revolutionary bases in a material sense.

The important thing in carrying out the enormous tasks of economic construction confronting us is for all party members and workers to fully display the spirit of chollima and the revolutionary spirit of the speed battle, and thereby to continue to innovate and advance.

The revolutionary spirit of chollima and the speed battle constitute the prime ideo-spiritual movers which brilliantly wrote the grand epic poem of the history of the socialist construction of our people. Our party demands further manifestation of this spirit in the proud struggle of today.

Just as an apex of socialism was wrought following the war from a pile of ashes with the revolutionary spirit of chollima, and just as a new marching speed was created which glorified the history of socialist construction in the fatherland using the revolutionary spirit of the speed battle, we must bring about a great revolutionary upsurge in economic construction and create new benchmarks in the "speed of the 80's."

To always believe in one's own strength and to solve all things by one's own means, and thereby to overcome all obstacles, are fundamental to the revolutionary spirit of chollima and the speed battle. All party members and workers should further display the revolutionary spirit of self-reliance and hard struggle and thereby make what they don't have and find what is lacking, and at the same time produce and build in greater quantity and with better quality using the resources, labor and capital that is available.

Enhancing the role and responsibility of guiding functionaries is an important guarantee for achieving victory in the fierce struggle of economic construction today.

Whether or not there is success in socialist construction depends in great part on just how functionaries struggle. Functionaries of today, when enormous tasks confront the revolution and difficult struggle is being accelerated, must possess a high degree of self-consciousness and responsibility and organize and direct the struggle with energy and skill. Only when guiding functionaries push forward resolutely, possessed of firm determination and militant spirit, can the masses be filled with courage and sincerity and advance with vigor.

Like anti-Japanese guerrilla leaders, all guiding functionaries should be filled with devotion and lead the masses using the model of standing at the head of the ranks and leading by personal example, and, handling the work of economic organization and production guidance, guarantee that the conditions are such that the producing masses can work to the maximum. Guiding functionaries must take charge of planning work, assure that all sectors and production links dovetail, provide good technical guidance and guarantee full supplies of raw materials, fuel and other resources, and continuously improve economic guidance and enterprise management in accordance with the demands of the Tae'an work system.

In this way miracles and innovations can be achieved in all sectors and units of the people's economy, and as a result the new war provocation scheming of the enemy can be crushed by successes in socialist construction.

Another important factor in smashing the new war provocation scheming of the U.S. imperialists is the solidifying of ties with all progressive peoples of the world who aspire to independence, and thereby to strengthen international solidarity with our revolution.

The Korean problem is today one of the most critical problems in the development of the international situation.

The U.S. imperialists resolutely oppose a peaceful solution to the Korean problem and are scheming to maintain South Korea at all times as their base of aggression.

In the event that the U.S. imperialists and their puppets rekindle a war in Korea through their evil machinations, it would rapidly spread beyond Korea and expand to Asia and the world. Peace in Korea and peace in Asia and the world are closely linked together.

The thorough elimination of outside forces from the Korean peninsula and the resolution of the nations unification problem independently and peacefully is a key element in reducing the threat of war in Korea and in easing international tensions, and is absolutely a critical factor in maintaining peace in Asia and the world.

The progressive peoples of the world are displaying firm solidarity with the legitimate struggle of our people to block the new war provocation scheming of the U.S. imperialists and to realize the independent and peaceful unification of the nation, and have accepted this as their own noble task. They are joining together as one in saying that the Korean problem should be solved in accordance with the guidelines for fatherland reunification set forth by the great leader Comrade Kim Il-song, and are providing positive support and assistance to the legitimate struggle of our people to achieve this.

This international solidarity, which grows stronger every day in every corner of the world, provides tremendous encouragement in blocking the new war scheming of the U.S. imperialists in Korea and in preserving peace, as well as in realizing the undertaking of fatherland reunification by our people, and represents a sharp blow to both internal and external splittists.

Holding high the flags of independence, friendship and peace set forth by our party, we must strengthen our solidarity with the anti-imperialist independent forces of the world, and vigorously expand the struggle to eliminate from the world stage the aggressive war mongering scheming of the U.S. imperialists and their new war provocation maneuvering.

Our people must resolutely join together with all socialist nations, working classes and progressive peoples of the world and vigorously expand the joint struggle in opposition to imperialism and in favor of world peace. We must unite politically with the non-aligned nations and the developing nations and achieve South-South cooperation, and struggle positively to develop economic relations so as to bolster unity with those who support our revolution, isolate the U.S. imperialists and the South Korean puppet clique on the world stage, binding them hand and foot.

The struggle to smash the new war provocation maneuvering of the U.S. imperialists and to safeguard the achievements of socialism is a sacred struggle to realize the national aspiration for fatherland reunification and to achieve world peace.

Our victory is assured, given the firm leadership of our party, the invincible and unitary solidarity which tightly surrounds the party and the leader, and the strong foundation of a socialist and independent people's economy.

We will even more vigorously accelerate socialist construction under the wise leadership of the party and the leader, and will completely smash the rash new war provocation maneuvering of the U.S. imperialists.

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THE GLORIOUS TRADITION OF UNITY AMONG REVOLUTIONARY RANKS FORMED AT THE TIME OF
ANTI-JAPANESE REVOLUTIONARY STRUGGLE

Pyongyang KULLOJA in Korean No 6 1 Jun 84 pp 29-34

[Article by Yi Chu-söl]

[Text] Under the wise leadership of the great leader Comrade Kim Il-song the Korean revolution has advanced vigorously along the path of victory since its inception in the forests of Mt. Paektu. That this brilliant tradition of unity among revolutionary ranks was conceived in glorious struggle and has continued to develop constitutes the greatest source of pride for Korean socialists and people.

Unity among revolutionary ranks is the fountainhead of invincible power and a firm guarantee of all victories.

The endeavors of the working class can be advanced to victory only when unity has been formed among the ranks and when that unified strength has been applied.

The popular masses go out and meet the enemy armed with unity under the leadership of the leader, and advance their revolutionary endeavors victoriously by means of the strength of unity. Popular masses which are not unified meet only failure, even though they struggle until they bleed.

The historical experience of the communist movement clearly substantiates the fact that the invincibility of revolution, the heroic disposition of the people and the strength of the nation lay in unity.

Communists who have embarked on the road of revolution treat unity among the ranks of revolution as precious, and struggle for unity and solidarity.

The great leader Comrade Kim Il-song fully recognized the importance of unity among the revolutionary ranks, and during the historic process of wisely leading the harsh anti-Japanese revolutionary struggle to victory, brilliantly achieved such unity among revolutionary ranks.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Worker's Party and Secretary of the Party Central Committee, taught as follows:

"The strong unity of revolutionary ranks which places the respected and beloved Comrade Kim Il-song at its center is the precious tradition of our nation's communist movement which was wrought in the fiery struggle to blaze the destiny of our fatherland and people." ("The Korean Worker's Party Is A Chuche-Type Revolutionary Party Which Inherited the Tradition of Glorious 'Unity'" Pamphlet, p 23)

The precious tradition brought about in the struggle for unity among revolutionary ranks during the anti-Japanese revolutionary struggle first of all places the great leader of the revolution at the center of the unity, and firmly binds the revolutionary rank and file into ranks of loyalty.

The most important element in achieving unity among revolutionary ranks is to possess a solid center.

The center of unity is that fundamental core which solidifies revolutionary ranks into a single capability. If there is no center of unity then the ranks cannot crystallize into one. The stability and strength of the ranks depend primarily on what kind of center they possess.

In the communist movement, the center of unity is the supreme and pre-eminent leader. The pre-eminent leader plays a decisive role in revolutionary struggle. Only the leader of the working class forms the ideological and organizational foundation of unity, guides the ranks with strong leadership toward a single powerful entity, and then expands and develops it. For a people engaged in revolution, there is no greater glory or honor than to revere the center of unity, the pre-eminent leader.

The unity of our revolutionary ranks began when the great Comrade Kim Il-song was fully established as the leader.

In the last half of the 1920's, when a new history of independence began to unfold in our nation, the situation for our people was unspeakably bad. The land had been plunged into a sea of blood and fire under the colonial fascist rule of the robber Japanese imperialists and the destiny of our people had been placed in a life or death situation, and Korea itself had disappeared from world maps. The people put up resistance against the aggressors, but with neither a leader to guide them nor unity there was nothing for them but bitter defeat and the lessons of blood.

It was amid the burning desire and seething yearning for a leader by our people that the great leader Comrade Kim Il-song stepped to the forefront of the revolution, and at that point the people came to possess the solid core of unity.

The great Comrade Kim Il-song was a distinguished leader who did not look for the path of struggle in the remains of a ruined nation, but showed the people the way to revolution with his penetrating wisdom and scientific powers of perception, and who plowed through the bitter trials of revolution with superior and powerful leadership, and was the leader of a people who responded with affection to the morality he displayed in molding hundreds of thousands to a single cause.

The appearance of the respected and beloved leader Comrade Kim Il-song, who personified to a noble degree the characteristics and bearing of a great leader, on the path of revolution was a tremendous revelation of the true course of our revolution and the glorious starting point for the history of invincible unity among our people.

The Korean communists and people who accepted as a guidepost of life the fact that it was the respected and beloved leader Comrade Kim Il-song alone who liberated our people from race and class exploitation and who directed them to the future of revolution--they are the ones who revere him as the sun of the nation and the center of unity.

When the great leader Comrade Kim Il-song organized the Down-With-Imperialism League, which was the first communist-type revolutionary organization in our nation, and took charge of the revolution, the first ranks with a center of unity were formed, and the age began in which the Korean revolution, stretching out over history, advances vigorously along the road of victory under the banner of independence.

Precisely because of this, the true Korean communists who found the true meaning of revolution in the bosom of the great leader and who embraced the political life of eternal revolutionaries accepted with steel-like faith that it was the respected and beloved Comrade Kim Il-song who was the great leader yearned for by 20 million people, and who, as an expression of the hopes and aspirations of our people, put Comrade Kim Il-song above them as the one-of-a-kind comrade, the sun of the people, who could lead the Korean revolution. At that point in time our people entered the stage of history as a people who revere the great leader and who pursue revolution with utmost dignity.

That a new generation of young communists and people fully accepted the respected and beloved Comrade Kim Il-song as the sun of the nation and the great leader of the Korean revolution was a major turning point in the history of our people.

The dignity, pride, emotion and feelings of Korean communists and our people, who accepted him as the great leader they had so fervently hoped for, were without comparison.

The immortal revolutionary song "Star of Korea" which originated at the dawn of our revolution is a clear example of just how fervently and fully that new generation of young communists accepted the great leader. Expressing their fervent and wholehearted acceptance of the respected and beloved leader as the leader of the revolution and the center of unity, they spread the revolutionary song "Star of Korea"--written by a revolutionary of the times, Comrade Kim Hyök--even in areas controlled by the enemy, raised their voices to this song, and revered the great Comrade Kim Il-song as the sun of the nation.

Korean communists accepted the resolute defense and protection of the center of unity as an ironclad rule of struggle and life, and safeguarded the unity of their revolutionary ranks as their most precious possession.

To protect like a steel bastion the great leader Comrade Kim Il-song--such was the ironclad belief and invincible intent that filled the revolutionary ranks from the very first day of struggle.

The anti-Japanese revolutionary fighters became the fortress and the shield which protected the great leader, and in going about the task of guarding the general, would run hundreds of li at a breath and would not hesitate to cover an enemy shell with their own bodies.

The struggle of the new generation of communist youth as they went into the hinterlands of this nation and met their ends calling out, "Friends! If you truly love the fatherland, Korea, you must accept and fight with Comrade Kim Il-song. You, as Korean youth, must seek out Comrade Kim Il-song, who lives for the sake of humanity!", demonstrates the invincible spirit of Korean communists who fully accepted and revered the respected and beloved leader as the solid center of unity.

The ironclad faith and will of Korean communists who fully revere and accept the leader of the revolution, the great leader, were not something gleaned from a book nor the result of simple theoretical thinking. They constituted an immortal faith stemming from heart-felt understanding of the greatness and wisdom of the respected and beloved leader Comrade Kim Il-song. For this reason the center of unity of anti-Japanese revolutionary ranks was from the very beginning unshakeable, and wavered not a bit even in the face of extreme difficulties.

Because the true communists of Korea fully revered the great leader Comrade Kim Il-song as the center of unity and provided him with the protection of a steel bastion, the unity of anti-Japanese revolutionary ranks became most pure and stable, and absolutely guaranteed the future of the Korean revolution.

From the time that the great leader Comrade Kim Il-song was thus fully revered as the beacon of the revolution and the center of unity, the glorious history of unity among our revolutionary ranks as they closed tightly around the leader in the form of ranks of loyalty was begun, and the great tradition of unity formed. This was the key reason the Korean revolution was able to pass its lineage on intact, even in the worst of situations, and glorifies the Korean communist movement as the most precious of undertakings. The outstanding tradition of unity among revolutionary ranks, which takes the leader as the center and which was born at the time of anti-Japanese revolutionary struggle, constitutes the deep and historic root which makes it possible to base, and thereby develop, the unity of our party and people on a single center.

This noble tradition which originated in the struggle for unity among revolutionary ranks at the time of anti-Japanese revolutionary struggle also fused revolutionary ranks into the most noble and powerful monolith of ideological will based on a single idea--the revolutionary idea of the great leader.

The creation of a fusion of ideological will based on a single ideology is a fundamental requirement for achieving unity among ranks. The unitary nature of ideology guarantees the stability of unity among ranks. Only a unity of ideological will based on a single ideology can become a stable unity, while more mundane forms of groupings cannot ultimately achieve true unity. If a unity of ideological will is to be established which will not waver regardless of the situation, it must be a unity based on a great ideology. The power of unity resides in the greatness of the ideology.

The unitary ideological foundation of unity among revolutionary ranks is the revolutionary ideology of the supreme leader. In the revolutionary ideology of the leader are revealed the ultimate objective of the revolution and its direction, along with the strategy for carrying it out, and therein is embodied the demands and aspirations of the popular masses and the spirit of the times. Therefore, communists make the revolutionary ideology of the leader their own firm belief, and out of it form the unitary ideological foundation of unity.

The immortal *chuche* idea, which was formulated by the great leader Comrade Kim Il-song in the early days of the revolution when he perceived the demands of the times and the aspirations of the people, is the beacon which brilliantly illuminates the path of blazing the destiny of the nation and the people, and is the banner of unity which binds the popular masses into a single powerful political force. Under the banner of the *chuche* idea the first ranks of revolutionary unity among our people were born and grew, and the Korean revolution was enabled to advance along the path of victory.

The anti-Japanese revolutionary ranks constituted the most pure form of unitary body which was based on a single ideology--the *chuche* ideology--and which established the dominance of the revolutionary ideology of the great leader Comrade Kim Il-song.

When the anti-Japanese revolutionary fighters took the revolutionary ideology of the great leader Comrade Kim Il-song and made of it their own flesh and bones and firm belief, they did not stop for even a moment, even while in the midst of the fascist oppression of the Japanese imperialists or under conditions of constant bitter battles and marches. Through the struggle to arm themselves thoroughly with the revolutionary ideology of the great leader, the anti-Japanese revolutionary ranks, armed with the revolutionary world view of *chuche*, matured into ranks of revolutionaries who lived and practiced solely by the ideological will of the leader.

The move toward unity among anti-Japanese revolutionary ranks based on the revolutionary ideology of the great leader was carried out in close conjunction with the struggle against all manner of ideological trends, such as factionalism. As a result, those anti-revolutionary ideologies which sought to block the Korean revolution and to dismember the communist movement were overcome, and the ideological purity of the ranks was thoroughly protected.

The anti-Japanese guerrillas were not only fervent believers in the revolutionary ideology of the great leader Comrade Kim Il-song, but also its ardent protectors and thorough implementers.

The words of the indomitable communist revolutionary fighter Comrade Kim Chŏng-suk, who laid bare the anti-revolutionary nature of the traitor to the revolution at Chongbongmilyong [Korean transliteration] during the historic bitter march and who, at the Peitatingtzu Conference, said "Let us guard with our lives the revolutionary ideology of our comrade commander! This is our most noble and glorious task!", demonstrate how the ideo-unitary nature within ranks was preserved even during spells of anger, and the invincible will of communists who have achieved unity.

To live and act only in accordance with the ideology and intent of the great general, even while thinking a single thought or taking a single step, and to put

into practice only that which has been ordered by the comrade commander--such was the true fighting spirit which filled the anti-Japanese revolutionary ranks.

As a result of the stubborn struggle of the anti-Japanese revolutionary fighters to resolutely defend the revolutionary ideology of the great leader Comrade Kim Il-song during even the darkest hours, the chuche line of the Korean revolution was completely implemented and an ideological unity established among the ranks which would not bend in the face of any wind. In this manner Korean communists and people achieved victory among the ranks that struggled for fulfillment of the great undertaking of national liberation under the banner of fatherland restoration and from a position of independence, and were able to continue fighting stubbornly.

The noble tradition established in the struggle for unity among revolutionary ranks at the time of anti-Japanese revolutionary struggle next realized stable unity based on revolutionary camaraderie.

Revolutionary camaraderie is a fundamental element which assures ironclad unity among ranks, and is the source of its stability.

Communist revolutionary ranks are ranks of revolutionaries who rally about the leader, and that unity of revolutionary ranks is in essence is comradely union between revolutionaries. Only when there is unity based on revolutionary camaraderie can complete ideological union be achieved among comrades-in-arms and be fused together in an organized manner, and can the union of sincere ranks infused with moral integrity be assured.

The unity among revolutionary ranks achieved at the time of anti-Japanese revolutionary struggle achieved the most noble and sincere comradely union, and was the brilliant model of invincible unity which underwent the harshest trials.

The respected and beloved leader Comrade Kim Il-song considered his comrades in revolutionary struggle as most precious, and initiated his revolutionary activities with the nurturing and knitting together of revolutionary comrades. To nurture true comrades who share their dreams and their fate on the road of revolution--such were the anti-Japanese revolutionary ranks who were fostered to not shirk from the long and dangerous road, but to walk it, and to be filled with camaraderie for the respected and beloved leader who gave his all.

Believing that revolution is not possible in the absence of comrades, the great leader Comrade Kim Il-song dedicated his all on behalf of his revolutionary comrades, and bestowed on them warm comradely love and revolutionary affection.

Even at the time when the oppression of the enemy reigned supreme as a result of the dastardly 30 May uprising by the leftist adventurists, the respected and beloved leader endured all manner of hardships in prison and, with no regard for his own weakened condition, put his life on the line time and time again to save both the organization and his comrades who were in danger. It was our respected and beloved leader who set fire to the documents put together by the exclusionists and the factional flunkeyists to fragment the revolutionary ranks--the "Public Welfare Group" documents--and who went back a hundred li to save a combatant who had fallen victim to the enemy during a decisive battle. The unbounded, deep and warm love

and communist morality focused on revolutionary fighters by the respected and beloved leader was the source of the strength that made it possible to bind the revolutionaries firmly together as comrades.

The anti-Japanese revolutionary martyrs believed that their own lives, well-being, and the success of the revolution rested with the respected and beloved leader Comrade Kim Il-song and pledged that, in following the general, they would live if they lived and would die if they died, and carried out their responsibility as revolutionary fighters to the end.

The true communists of Korea lived by the sacred principles of revolutionary camaraderie and proud obligation, and boldly pushed forward the course of anti-Japanese revolution which was filled with trials and tribulations. They were revolutionary comrades who, as the battle ranks for fatherland restoration, always shared their happiness and their sorrow, firmly believed in and supported each other, and shared the fortunes of the others. It was the noble spirit of anti-Japanese revolutionary martyrs who lived and fought by the comradely principle of sacrificing oneself without hesitation should a comrade be placed in danger.

The comradely relationship within the anti-Japanese revolutionary ranks which were filled with camaraderie constituted an underlying principle. As a result, when minor misunderstandings occurred among the comrades which could not be resolved, a sincere comradely union was maintained through criticism and self-criticism.

The unity of anti-Japanese revolutionary ranks was thus a most stable and sincere unity which brought about complete harmony between the leader and the revolutionary fighters, and which fused them together as comradely ranks.

The anti-Japanese revolutionary ranks under the wise leadership of the great leader Comrade Kim Il-song achieved invincible unity, and thereby were ever victorious in the struggle to crush the robber Japanese aggressors and to restore the fatherland.

The anti-Japanese revolutionary struggle indeed established the tradition of ironclad unity among revolutionary ranks that will not break regardless of the force and that will not falter regardless of the hardship, and this is a tradition that will burn proudly and brightly throughout the history of our people's revolutionary struggle. The tradition of unity among revolutionary ranks established at the time of anti-Japanese revolutionary struggle is a precious revolutionary treasure which will be gloriously adhered to by our party and our people.

The glorious tradition of unity among our revolutionary ranks established at the time of anti-Japanese revolutionary struggle is being developed at new heights in the historic march to model the whole society after the chuche idea under the wise leadership of our party. The proud visage of our society is that of the entire party and all the people rallying around the party and the leader like a steel bastion, living only for the party and the leader even though that life might last but a moment longer, and marching forever with the party. The unity of our people which makes the party and the leader the center constitutes the motive force for vigorously advancing the cause of chuche revolution, and is the firm guarantee of its final victory.

Today our party members and workers are faced with a sacred task in which they must strengthen unity among party and revolutionary ranks to a point greater than ever before to meet the demands of the undertaking to model the whole society after the chuche idea.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the KWP Central Committee and Secretary of the Party Central Committee, taught as follows:

"To hold fast to and continuously strengthen the unity and purity of the party constitute a major problem associated with the destiny of the party and the revolution. We must hold fast to and further strengthen the great unity of our party generation after generation." (Op. cit., p 36)

We are still on the road of revolution, and the road yet to be walked is indeed long and arduous.

Our people today are being subjected to arrogant provocations by the enemy. The U.S. imperialists and the South Korean puppet clique are further intensifying their aggressive war scheming against us, and are crazily kicking up anti-communist and anti-republic commotions.

Our people are faced with the critical task of rejecting the arrogant provocations of the enemy and fulfilling the historic task of fatherland unification, and thereby to establish the right to independence for people and nation throughout the country and to develop our revolution to an even higher stage.

In order to vigorously advance our revolution in today's complex and strained situation, the revolutionary banner of the chuche idea must be raised high and solidified once, twice, even three times. Unity equates to revolutionary victory and revolutionary victory equates to unity. In intense struggle with the enemy, we can always be victorious when the entire party and all the people are firmly united as one.

Like the anti-Japanese revolutionary martyrs who raised the slogan of rallying around the respected and beloved leader and established unity, we must temper to rock hardness a politico-ideological unity among our revolutionary ranks which puts the party and the leader in the center.

Our glorious party is the organizer and motivator of all victories and is the banner of unity.

When the entire party and all the people rally around the head of the party, the unity of revolutionary ranks which take the great leader as the center can be tempered to rock hardness, and the revolutionary undertaking of chuche can be gloriously continued generation after generation.

We must pattern ourselves after the noble revolutionary spirit maintained by the young communists at the dawn of the Korean revolution, and with the Kim Hyŏks and Cha Kwang-sus of the 1980's unite firmly around the Party Central Committee with the great leader Comrade Kim Il-song at its head, and thereby carry out our own historic tasks that we have been assigned in the times and the revolution.

Our unity must be a conscious unity based on a revolutionary world view. Only when such is the case can our revolutionary ranks be firmly molded into revolutionaries who sincerely accept the party even under the most difficult and complex times, and who unconditionally carry out to completion the line and policy established by the party.

We must learn from the examples of unending loyalty to the leader displayed by the young communists in the anti-Japanese revolutionary struggle, such as Kim Hyök and Cha Kwang-su, and such communists as Kim Ch'aek and Chang Ch'öl-ku, and become the invincible revolutionary fighters of the 1980's who make this example the hard and fast revolutionary belief by which we lead our lives and support our party.

A conscious unity based on revolutionary camaraderie is an important requirement for all the people to rally around the head of our party like a steel bastion.

We must make our unity a truly conscious unity by fundamentally outlining the relationships between comrades and, rather than ignoring the disagreements that may crop up among comrades, by applying criticism and indoctrination at the proper time, and we must strengthen our revolutionary ranks as steel-hard ranks that move forward without a single straggler.

All party members and workers must be fully conscious of the sacred duty they have in the times and the revolution, and must even more firmly rally around the Party Central Committee headed by the great leader Comrade Kim Il-song so as to vigorously advance the final victory of the revolutionary undertaking of chuche.

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SAFEGUARDING THE PRINCIPLES OF HISTORICISM AND MODERNISM AS AN IMPORTANT REQUIREMENT
IN CREATING HISTORICAL DOCUMENTATION

Pyongyang KULLOJA in Korean No 6 1 Jun 84 pp 35-40

[Article by Yi Ryŏng]

[Text] Our art and literature are today faced with the glorious task of creating large numbers of a variety of thematic revolutionary works which conform to the times and which reflect the aspirations of the popular masses.

In order to satisfy the demands of current development and the highly refined aesthetic tastes of the people, continuous upsurges must be achieved in the creation of works of art and literature, which handle historical documentation, as well as in other areas of the arts.

Historical documentation not only gives people a living symbol and sense of national pride concerning the wise and brave patriotic struggle of their predecessors through artistic characterizations of historic people and facts, but also contributes greatly to providing perceptive philosophical answers to real socio-political problems arising in our day and age and to arming the popular masses with the socio-historical view of chuche.

Our party has given artistic guidelines on safeguarding the principles of historicism and the principles of modernism in the creation of historical documentation which are based on scientific analysis of the demands of the times and the aspirations of the popular masses, as well as on the task and role of historical documentation, and has provided scientific explanations of the theoretical and actual problems arising in their implementation, and in so doing has made it possible to achieve epoch-making and unprecedented successes in this sector.

The proud results achieved in the creation of the dramatizations of the revolutionary film "An Chung-kun Shoots Ito Hirobumi" and the revolutionary play "Harbin International Conference" under the wise leadership of our party are glorious proofs of this.

Safeguarding the principles of historicism and modernism is an important requirement arising in the creation of works of art and literature which deal with historical documentation.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Worker's Party [KWP] and a secretary of the Party Central Committee, taught as follows:

"In portraying life of days gone by to convey national customs, the safeguarding of the principles of historicism and the principles of modernism is important." ("Theory of Film Art," p 54)

To safeguard the principles of historicism and modernism in the creation of historical documentation means to delve into historical people and facts within the context of concrete socio-historic environments and conditions, and then to analyze them from today's point of view, and then to portray them in a way that suits the aspirations and tastes of today's people.

Safeguarding the principles of historicism and modernism carries considerable significance in eliminating restorationist attitudes and nihilistic tendencies concerning things of the past and in reflecting them with the greatest legitimacy, and in increasing a work's power of indoctrination.

The first priority in safeguarding the principles of historicism and modernism is related to the essential requirement for realism.

Realism requires the true reflection of life by portraying reality as it is and by revealing the inevitability and essential nature of its development.

Life must be reflected realistically and animatedly from an historic viewpoint for people to believe in the characterization as true-to-life, and to provide them with correct understanding and symbolism concerning it as well as to stimulate them vigorously toward the struggle for independence.

The problem of realism can be more deeply and broadly solved when the principles of historicism and modernism are properly embodied in the creation of historical documentation.

If the principle of historicism requires that all events and facts be treated in a manner that conforms to concrete historic conditions, the principle of modernism demands that historic facts be analyzed scientifically from a working class position and viewpoint, and that this be carried over into the solution of socio-political problems of the current day and age. This bespeaks the fact that only when there is conformity to the principles of historicism and modernism can the fundamental requirement of realism be embodied in the portrayal of historic people and facts at a higher level, and can art and literature fulfill their capacity for indoctrination and their militant mission.

A more immediate problem arising in safeguarding the principles of historicism and modernism in embodying the demands of realism is associated with the particular characteristics of the object to be portrayed.

The people and facts of past society which are covered in historical documentation are placed in complex and severe contradictions, and even though they may be advanced or progressive for their times, they still in that sense contain generation-bound or

class limitations. Consequently, we must always respect the degree of advancement and progressiveness of historical figures and facts from an historical viewpoint, and at the same time critically compare them from today's point of view while always separating the progressiveness from its limitations.

When the progressive aspect is not separated from its limitations, but left jumbled together, or when a single aspect only is considered, historical figures and facts cannot be portrayed as they really were, and as a result such works of literature and art will not be able to clearly present a working class line nor will they be able to correctly fulfill their capacity for indoctrination.

Another requirement arising in safeguarding the principles of historicism and modernism in the creation of historical documents has to do with the special characteristics of the function and capability of historical documentation.

The function and capability of historical documentation is not merely to record historical facts and pass them on, but rather to give people a correct understanding of the fundamental characteristics and progressiveness of historical facts, and to indoctrinate them with the socio-historic view of chuche and with a high level of class consciousness through strong historic teachings and precepts of struggle which illuminate limitations. The function and capability of historical documentation are particularly notable in infusing people with pride for the progressiveness and patriotism of the old days, but at the same time to inspire in them revolutionary pride and boundless gratitude for the superiority of our present time which cannot be compared with the past. This bespeaks the fact that safeguarding the principles of historicism and modernism constitutes a very deep ideo-aesthetic problem which is closely connected with holding fast to a sense of party, a sense of working class and a sense of nation in the creation of historical documentation.

If, in creating the personality of an historical figure engaged in anti-Japanese struggle around 1910, only the single aspect of that person's anti-Japanese patriotic ideology comes through and the limitations of the times are overlooked, the result can be that people are given only a shallow ghost of what happened, and the boundaries between restorationist inclinations, which praised the patriotism of the old days, and socialist patriotism can be obscured.

The portrayal of the characteristics of thematic ideological realities in historical documentation requires that both the principle of historicism and the principle of modernism be further embodied.

In historical documentation the problem of independence as set forth by the school of communist man, the problem of the free man, in fact all problems dealing with giving people true principles for life and struggle will, depending on whether it is a historical tradition document or a modern document, be presented and resolved through historic lessons which are filled with the period and class limitations of the personalities of the leading characters and their actions.

This characteristic of historical documentation is fully displayed by such works as the revolutionary film "An Chung-kun Shoots Ito Hirobumi" and the revolutionary play "Harbin International Conference" through which, as a result of the patriotic acts of lead characters who have not learned the socialist viewpoint of chuche or

nationalistic style, the popular masses are artistically portrayed as capable of accepting the superior guidance of the leader and, possessed of nationalistic spirit, are able to succeed in the struggle to shape their own destinies on their own.

Safeguarding the principles of historicism and modernism in the creation of historical documentation today is of considerable import in clearly delineating the boundaries of revolutionary tradition documentation and historical documentation.

The theory of chuche-type art and literature sets forth creative principles for sharply defining the boundaries of the revolutionary tradition of our party and for correctly portraying characters within the limitations of their times.

The delineation of the boundaries between revolutionary tradition documentation and general historical documentation is an extremely important political problem which is associated with preserving the glorious revolutionary tradition of our party and guaranteeing its purity.

To clearly define this dichotomy, it is important that the fundamental differences between the glorious revolutionary tradition established during the time of anti-Japanese revolutionary struggle and the patriotic movement of earlier times be correctly internalized, and that the period and working class limitations of past patriotic movements be clearly presented in the creation of general historical documentation.

The revolutionary tradition of our party and the patriotic movement of earlier times possess essential characteristics which are defined by the historical period, class characteristics, historical situation and significance and so on.

As the most glorious revolutionary tradition originated by the great leader Comrade Kim Il-sung in the flames of glorious anti-Japanese revolutionary struggle, the revolutionary tradition of our party is the eternal cornerstone of our revolution and an endlessly precious revolutionary treasure.

The patriotic movement of the past, on the other hand, was developed by patriotic officers and anti-Japanese troops and patriotic cultural organizers during times of feudalism or bourgeois nationalistic movements, and as a result connote aspects of degree of advancement and progressivism as well as various other socio-historic and class limitations.

This fact clearly explains that only when the progressivism and limitations of the past patriotic movements are sharply defined in the principles of historicism and modernism can the boundaries between revolutionary tradition documentation and general historical documentation be clearly drawn, and can a correct understanding of the revolutionary history of our party be given and the revolutionary tradition be safeguarded and its purity protected.

It is in this manner that the safeguarding of the principles of historicism and modernism in the creation of historical documentation constitutes a key guarantee in truthfully reflecting the progressivism and the limitations of historical people and events and in increasing the indoctrinational capabilities of such works, as well as in clearly defining the boundaries of revolutionary tradition documentation.

Illumination of the ideological and class foundations of a social movement in a given period of time in the creation of historical documentation constitutes the most important ideo-aesthetic problem arising in the safeguarding of the principles of historicism and modernism. This carries considerable significance in correctly embodying the class nature and essential characteristics of a social movement, and in fully illuminating the tenor of the times and the ideological orientations of the people.

When the ideological foundations of a social movement are correctly illuminated, first of all its class nature and essential characteristics can be fully embodied.

All social movements on behalf of independence are based on the objective and conscious acts of people possessed of an ideological consciousness which reflects the interests and aspirations of an established class. This means that the class nature and essential characteristics of a social movement are formed on the basis of the class nature of the ideological consciousness on which they are based.

The patriotic cultural movements and armed movements of the late nineteenth and early twentieth centuries in which An Chung-kun and Yi Chun participated did, as part of the fundamental tide of nationalistic movements, carry out a progressive role in raising the national self-consciousness of the people of the time and in instilling an anti-Japanese patriotic spirit, but they still possessed severe period and class limitations. In these movements not only was the anti-imperialist and anti-feudalist position underdeveloped, but unity and solidarity among the rank and file was not achieved and fragmentation could not be escaped. This encompassing of both progressivism and limitations places the ideological foundations of this movement in nationalism.

The revolutionary film "An Chung-kun Shoots Ito Hirobumi" and the revolutionary play "Harbin International Conference" truthfully depict the essential weaknesses of the armed movements of the time as being meaningless sacrifices resulting from the power struggles, incompetency, irresponsibility and betrayal by higher-ups chasing after fame, regardless of the patriotic nature of the armed strugglers, and thereby comprehensively reflect the class nature and characteristics of these movements which were based on nationalism. Such an ideo-aesthetic result was possible only on the basis of scientific analysis and criticism of the class nature and limitations of nationalism.

Illumination of the ideological foundations of social movements also carries great significance in explaining the characteristics of the times and the ideological orientations of the ordinary people.

The characteristics of the times are closely related to the representative ideological trends of a given period and the social movements which reflect them. In order to correctly reflect the characteristics of the times, it is important that a social movement of a given period be portrayed broadly within the organic relationships to the main event of a work, and that its essential characteristics be comprehensively covered. So doing will not only bring the characteristics of the times to life, but will also make it possible to correctly create characterizations of the historical figures. Without a factual portrayal of social movements and of the historic periods which spawned them, the personalities of leading characters who acted in the whirlpools of times and movements cannot be accurately portrayed.

Our party has stated that the common man should not be exalted simply from the standpoint of dialogue portrayal, but rather that such a portrayal should always begin with the nature and characteristics of the times.

In works such as the revolutionary film "An Chung-kun Shoots Ito Hirobumi" and the revolutionary play "Harbin International Conference," the work in question does not depend solely on basic dialogue but broadly reflects representative patriotic movements of the times including the patriotic cultural movement, debt compensation movement and the anti-Japanese armed movement, and fills out the personality of the leading characters, so that the characteristics of the times are comprehensively portrayed and the personality of the leading characters is also fully revealed.

The explanation of the ideological foundation of a social movement is also closely connected with illuminating the ideological orientation of the people associated with the movement. The patriotic cultural movement and the ideological limitations of Yi Chun demonstrate this fact.

Yi Chun, who was a representative player in the patriotic cultural movement, believed that the fate of a lost nation could not be saved by means of either the patriotic cultural movement or the armed movement, and went the way of relying on outside force. This flunkeyist inclination was closely related to the illusions of the patriotic cultural movement concerning the capitalist powers of America and Western Europe who had spread the slogan "Domestic Reform-Foreign Learning."

This bespeaks the fact that only when the ideological foundations of a social movement are vividly illuminated can the movements, the times and the people who take them as their fundamental orientation and interact organically with each other be portrayed in depth, comprehensively and persuasively from the principles of historicism and modernism.

Establishing correct rules for characterization of people in the creation of historical documentation is one of the important ideo-aesthetic problems arising in the safeguarding of the principles of historicism and modernism.

As the key link in fulfilling the requirements of generalization in the creation of characterizations, the correct characterization of the personality of a person constitutes the fulcrum for defining the boundaries with other types of people. It is both the starting point and the ending point for characterization.

Yi Chun, An Chung-kun and others were fervent patriots for their times, but were different from the communists. This was due to the fact that the position and role they occupied in historic development were different, and the ideological orientation of their patriotism was also different.

Looking at the ideological orientation of patriotism, which is a fundamental element in characterization, there are basic differences in the patriots who were active at different stages of history. If there was a feudalistic bent to the ideology in the patriotic orientation of patriots in feudal times there was a nationalistic ideology in the patriotic orientation of those who participated in anti-Japanese struggle around 1910, including those in the anti-Japanese armed movement and the patriotic cultural movement, and a working class revolutionary ideology in the

patriotic orientation of communists. Further, in the case of the anti-Japanese revolutionary fighters who were armed with the revolutionary world view of chuche, they became characterized as the most noble socialist patriots based on a revolutionary leader viewpoint.

To the extent that the ideological orientations of patriotism manifested by patriots of various backgrounds differ from one another, so too are there sharp differences in the form and level of development of patriotism and in their characteristics.

Should there be a lack of understanding of the ideological orientation of patriots and their patriotic loyalty and high principles emphasized while the limitations of their times are downplayed, their dramatic characterization will not only be shallow but the result may also be to place them in the same position as revolutionary fighters.

As shown so correctly in works like the revolutionary film "An Chung-kun Shoots Ito Hirobumi" and the revolutionary play "Harbin International Conference," An Chung-kun and Yi Chun were fervent patriots of their times who devoted all that was precious to them to the struggle to saving the fate of a nation that had become the bottom lining board of a coffin, but in their maintenance of a patriotic personality which could not break free from the ideological orientation of nationalism was to be found the severe limitation of seeking a road to national restoration by means of individual terrorism or dependence on outside force.

Hitting just the right point of emphasis while illuminating the overall characteristics of historical figures occupies an important position in embodying the principles of historicism and modernism in the creation of characterizations.

Portraying the essential personality is a demand of realism arising throughout the creation of large-scale works. Only by illuminating all facets of a personality, rather than just one, can a personality be shown in its entirety, just as in real life. Further, only when life is broadly reflected can people be fully indoctrinated.

A matter of considerable import arising in the creation of characterizations of historical figures--that of portraying all aspects of the personality--has to do with the fact that the personality itself possesses both progressive aspects as well as limitations. If only one of these two aspects is highlighted, not only can the personality not be portrayed faithfully, but the other aspect can be exaggerated or underplayed, or even worse the personality of patriots of the old days can be characterized to a point where there is no difference between it and the personality of anti-Japanese revolutionary fighters.

If the objective in fully portraying the personality of anti-Japanese revolutionary fighters is to deeply characterize their beautiful and noble ideological spirit in all its aspects, then in the portrayal of historical figures it is to completely cover both their progressiveness and their limitations. The difference has to do not only with their differences in terms of the historic period in which they lived and the characteristics of their personalities, but also with the fact that there are differences in the indoctrinational value of the characterizations played.

Fully portraying the essential aspects of personality and hitting the right point of emphasis in a characterization are of considerable significance in meeting the demands of the principle of historicism, and particularly of modernism, in the characterization of historical figures.

The question of how to hit the emphasis of characterization in creating a personality is an immediate ideo-aesthetic problem connected with the problem of how to reveal the essential characteristics of people in a manner that satisfies both the demands of the times and the tastes of the people.

In the case of historical figures possessed of both progressivism and limitations, their position is fixed and this problem must be solved with greater care. For example, in the case of individuals who were involved in anti-Japanese struggle in the period around 1910, there is no need for characterizations which focus on their personalities as anti-Japanese fighters or as nationalist heroes, but it is important in every scene to repeatedly illuminate their historical and class limitations. If even a single opportunity to make this point is missed during the process of characterizing historical figures, their progressive aspects can be shown in a better light, and the fundamental requirement of fully portraying and including both progressive aspects and limitations cannot be correctly handled. In particular, when limitations are not correctly illuminated to the extent that they pervade the patriotic actions of historical figures, those limitations cannot be brought into focus, and as a result the indoctrinational capacity of historical figures cannot be properly utilized.

The fixation of the position of historical figures and the illumination of their shortcomings does not ultimately mean that their progressivism is to be downplayed. The creators of the revolutionary play "Harbin International Conference" correctly revealed the ideological limitations of the hero, Yi Chun, in his reliance on the big nations to restore national sovereignty, and were thereby able to show his patriotic actions truthfully and emotionally without exaggeration, and at the same time to vividly portray the historic truths about the path to national ruin through dependence on outside powers and flunkeyism.

The use of the dialogue of the common people in a manner suited to the times and their personalities constitutes another important theoretical and practical problem in embodying the principles of historicism and modernism in the creation of historical documentation.

Dialogue, which is the primary means of creating a characterization in a play, must conform to the period of time being portrayed and to its fundamental circumstances, and in particular it must flow naturally from the personality and spiritual world of the common people. Only when these demands are correctly handled in the use of dialogue can the fundamental personalities of people and the characteristics of the times be truthfully conveyed. Only in so doing can dialogue be used in a manner that is suited to the logic of life and personality and to the tastes of the times.

The revolutionary film "An Chung-kun Shoots Ito Hirobumi" and the revolutionary play "Harbin International Conference" brilliantly solved the theoretical and practical problems arising in the creation of personalities of historical figures under the wise leadership of the Party Center, and thereby became exemplary models which fully embodied the principles of historicism and modernism in creating historic documents.

The ideo-artistic success achieved in the transformation of immortal classic works created in the glorious anti-Japanese revolutionary struggle organized and lead by the great leader Comrade Kim Il-song into monumental historical documents which, under the wise leadership of our party today, respond to the demands of our times, vividly corroborates the legitimacy, truth and invincible vitality of the guidelines for chuche-type art and literature with respect to safeguarding the principles of historicism and modernism in the creation of historical documentation.

Our creative artists should arm themselves more firmly with the ideology, theory and principles of our party's chuche-type and creative art and literature and continuously intensify their creative efforts, and thereby enhance and develop the great achievements of the glorious Party Center in bringing about the golden age of chuche art, and achieve a continuous creative upsurge in the various creative sectors.

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DEVELOPING LOCAL INDUSTRY AS A KEY REQUIREMENT IN IMPROVING PEOPLE'S WAY OF LIFE

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[Article by Song Pyŏng-tŏk]

[Text] Our party is currently setting forth bold objectives for achieving an epoch-making increase in people's standard of living within a short period of time and is organizing and leading all the people to fulfillment of these goals.

A key task arising in rapidly enhancing the material and cultural life of the people in accordance with the party's intent is the further development of large-scale centralized light industry as well as small and medium-scale local industry, and thereby to bring about a decisive turning point in the production of consumer goods.

The great leader Comrade Kim Il-song taught as follows:

"In order to enhance people's lives local industry must be further developed."
("Collected Works of Kim Il-Song" Vol 14, p 398)

Local industry constitutes a socialist industry which fundamentally satisfies local demand for consummables primarily on the basis of local raw material sources.

Small and medium-scale local industry plays a major role in creating the key components of large-scale centralized light industry and of a self-sufficient people's economy, and in improving the people's standard of living and accelerating socialist economic construction.

Local industry, by mobilizing and utilizing the extensive sources of raw materials, resources and labor available locally and producing a variety of consumer goods, possesses considerable efficacy in satisfying the wide range of local needs for consummables. The development of local industry serves to bring the production base closer to the areas of raw materials and consumption and thereby to facilitate production and supply, and to conserve a substantial amount of socialist labor.

If all localities are made self-sufficient and local industry is developed, and factories and enterprises built in all areas of the nation so as to rationalize and balance the geographical distribution of industry, then overall socialist construction can be advanced. Local industry also carries considerable significance in strengthening the bond between industry and agriculture and in eliminating the differences between the cities and the rural towns.

Consequently the development of local industry constitutes a fundamental link which must be adhered to in order to accelerate socialist economic construction and increase the people's standard of living.

The great leader Comrade Kim Il-song, early on perceiving the importance of local industry in socialist economic construction, built numerous large-scale centralized light industrial plants so as to establish the framework for light industry and to strengthen its technical equipment, and at the same time set forth the guidelines for creating and developing local industry as an all-people's movement so as to greatly increase consumer goods production within a short period of time, and has wisely led the struggle for implementation of these guidelines.

Under the wise leadership of the party and the leader the struggle to build local industry through an all-people's movement has been vigorously expanded, with the result that in every locality a solid consumer goods production base capable of satisfying the bulk of the demands for consummables has been established. As a result an average of 18 local industrial factories have been established within a short period of time in every county of our nation, where in the old days there was nothing other than antiquated handicraft industry, making it possible for the people to produce themselves many consummables including food, clothing and other goods.

Rapid increases in production in today's local industry where socialist economic construction is being vigorously launched at a new and higher level constitutes a fundamental requirement in creating a more prosperous and civilized life for the people.

More than anything else, this is associated with the overriding importance of success in the light industrial revolution which is keyed to the degree of development of local industry.

Our party, which takes the enhancement of the welfare of the people as the highest principle of its own actions, has set forth guidelines on setting in motion an overall revolution in the light industrial sector so as to bring about an unprecedented increase in the production of consummables, and is vigorously leading the struggle to implement them.

Our party's guidelines on bringing about an overall revolution in light industry are revolutionary guidelines for rapidly increasing consumer goods production so as to achieve an epoch-making enhancement in the material and cultural lives of the workers, and are decisive guidelines for creating for our people an even more independent and creative way of life which conforms to the demands of a developing reality in which the modelling of the whole society after the *chuche* idea is being vigorously stepped up.

If a revolution is to be brought about in light industry, production must be continuously increased in large-scale centralized light industrial plants on the one hand, and the production of consumer goods must be decisively increased in the small and medium-scale local industrial factories.

At present our local industry is a solid base for production of consummables capable of supplying more than half of the volume of consumer goods. As a result, if there

is not rapid development of local industry the demand for consummables by our workers cannot be fully satisfied, and success in the light industrial revolution to increase consumer goods production cannot be expected.

Our local industry today possesses the production framework and production cycle--from raw materials to production of finished goods--capable of producing the consummables for almost all classes of goods including daily necessities, textiles, steel, household goods, packaging materials and foodstuffs. Every locality in our nation possesses abundant sources of raw materials that can be used to develop local industry, as well as well-established support for centralized industry.

Given the fact that it possesses all the processes of the production cycle, an extensive production framework and rich sources of raw materials, the latent production capacity of local industry is enormous. If effective use is made of it, the volume and variety of consummables can be rapidly enlarged and the daily increasing demands of the workers can be fully satisfied without a large infusion of national investment.

It is precisely in effectively using local industry with its enormous production capacity that is found an important guarantee for bringing about an overall revolution in light industry and for increasing and developing consumer goods production.

Rapidly developing local industry also constitutes a strong requirement for localities to keep their own affairs in order.

The efficient management of their own affairs by the localities themselves under the unitary leadership of the state is an important problem which has principled significance in the acceleration of socialist and communist construction.

People engaged in revolution must from the outset be responsible for their own lives.

Local affairs are an inseparable part of the national scheme of things for which the state must exercise responsibility, but at the same time they constitute a way of life in which all the workers of a locality must be in control through their own creativity, labor and struggle. The master of regional affairs is at all times none other than the person who lives in the locality. If all functionaries and workers work to develop local economies with the same skill that they use in managing their own household affairs, then the quality of life can be rapidly enhanced and a big boost given to overall national housekeeping, and socialist construction can be vigorously advanced.

In our society, if the state becomes responsible for all affairs and plans them out in detail so that even that which localities could do for themselves becomes dependent on the state, then many burdens will be put on the state and local economies themselves cannot rapidly develop, and even the people's needs with regard to the quality of life cannot be met.

In particular, in our nation local industry accounts for the overwhelming majority of budgetary receipts needed to fund local programs. Under such circumstances,

increasing local industrial production represents an important means for successfully generating sources of revenue necessary for localities to manage their own affairs through increasing budgetary receipts. When local industry is developed so as to increase production of consummables and increase budget receipts, then to that extent state accumulations can be focused on basic construction and social and cultural measures, and as a result people's quality of life can be rapidly improved.

Development of local industry is also extremely useful in accumulating the capital whereby, as personal income increases, people can manage their own lives in a more prosperous manner.

Consequently, only by mobilizing to maximum effectiveness local reserves can the essential requirements of socialist and communist construction with regard to providing people with a prosperous material and cultural way of life be successfully carried out.

Development of local industry is an even more urgent demand today when the demand of workers for a material and cultural way of life has reached an unprecedented level.

The quality of life for our workers has reached an extremely high level across the board under the concern of the party and state as they work to enhance public welfare. As the quality of life improves and personal income increases, our workers, who enjoy an exemplary lifestyle in a most perfect socialist system, demand more high quality cultural goods and daily-use items, as well as nutritious foods.

Under these circumstances, if local industry is not rapidly developed at the same time that the power of large-scale centralized light industry is being fully displayed, the various consummables necessary to the daily lives of the workers cannot be fully produced, and the quality of people's lives cannot be rapidly enhanced in accordance with the demands of development. If our party's guidelines for bringing about an epoch-making enhancement of their lives within one or two years are to be brilliantly fulfilled, the struggle to bring about an overall revolution in the light industrial sector must be vigorously launched and small and medium-scale local industry must be rapidly developed, and a new turning point achieved in the production of consumer goods.

The development of local industry indeed constitutes an urgent demand to fully display the superiority of the socialist system to assure our workers of a prosperous and civilized life, and to further strengthen the economic power of the nation.

Consequently, functionaries and workers must adhere to our party's guidelines for bringing about an overall revolution in light industry and positively push forward the struggle to develop local industry, and thereby produce greater numbers of high-quality consumer goods in all parts of the nation.

Of first importance in rapidly developing local industry is the establishment of its own solid raw materials production base.

The great leader Comrade Kim Il-song taught as follows:

"The main principle established by our party in the development of local industry is the guaranteed carrying out of production on the basis of a locality's own raw materials." ("Collected Works of Kim Il-Song" Vol 8, p 121)

From the standpoint of raw materials sources, local industry is an industry which develops on the basis of the raw materials of the locality itself. The great vitality of local industry lays in satisfying overall local demands for consummables by processing local raw materials. If local industry depends on centralized sources of raw materials then in reality it cannot be called local industry. Therefore, the establishment of solid raw materials bases of their own is a prerequisite for developing local industry and thereby rapidly increasing production of consumer goods. Only when local industry has its own raw materials base can local factories normalize production at a high level, and can the consummables required by workers be supplied at the proper time. In the event there is reliance on raw materials from centralized industry in the local industry sector, local reserves cannot be mobilized effectively for economic development and upgrading the way of life, and consummables cannot be supplied at the proper time in a manner that suits the needs of the workers.

In order that raw materials can be adequately supplied to local factories, already existing industrial raw materials bases must be readjusted and strengthened and prove their worth on the one hand, and completion of small and medium-scale chemical plants must be accelerated. When small and medium chemical plants such as sodium carbonate plants, caustic soda plants and paint factories, as well as raw materials and blank processing facilities are established in local areas, local requirements for raw materials such as chemical products and standard blanks can be fulfilled.

In addition to this the work of securing cultivated and natural raw materials must be even more vigorously pushed forward. There must be effective utilization in local industrial plants of natural raw materials in a manner consistent with their own situations, and various types of cultivated raw materials, such as raw materials for processing foodstuffs and straw products, should be planted in large numbers in accordance with Chinese agricultural methods, so that per chongbo [1 chongbo = 2.45 acres] yield will be continuously increased. In addition, an organized procurement system must be established and agricultural products purchased at the proper time, and worn out materials, along with industrial by-products and waste, must be thoroughly recycled and used as raw materials and fuel in local industrial plants.

At the same time that we solidly establish raw materials production bases which suit the characteristics of the locality itself, we must positively push forward the work to mobilize hidden sources of raw materials and thereby make sure that raw materials are not exhausted at all local production plants.

Another important aspect in rapidly developing local industry is to increase the quantity, variety and quality of consummables.

As the quality of life improves there is a natural desire on the part of people to want to make use of more and better quality consummables. The quantity, variety and quality of the consummables used by people constitute an important yardstick for measuring the quality of their lives.

Inasmuch as consummables, unlike other products, are used in the daily lives of people, they should be good looking, of high quality, available in wide variety and numerous. That is the only way that the constantly rising expectations of people can be fully satisfied. In addition, to the extent that various consummables of high quality are produced in quantity in the various localities, then the workers, possessed of deep interest in the development of local production, will vigorously launch into all work to establish raw materials bases, build factories and develop technology. As a result, functionaries should correctly recognize the fact that increasing the quantity, variety and quality of goods as important work in assuring an independent material and cultural life for workers who are the masters of state and society, and in accelerating socialist construction, and should positively press ahead with this work.

Given the fact that science and technology are developing by leaps and bounds today, a technologically lacking consummable cannot be improved in terms of quality, even though the quantity and variety can be increased. A mass technological innovation movement must be vigorously launched in local industry sectors so as to modernize equipment and automate production processes, and efficient production methods widely disseminated. At the same time skilled labor must be maintained and the level of technical expertise of workers further enhanced, and creative cooperation between scientists, technicians and producers must be strengthened so as to solve the scientific and technical problems arising in consumer goods production at the proper time.

In order to increase the quantity, variety and quality of consummables, people in all localities should adhere to the principle that if something is needed, then they will produce whatever it is on their own, and at the same time should establish work classifications and product classifications in a manner conforming to their own fundamental reality, and specialize production. In so doing both the variety of consummables and the volume of production should be increased, and the quality should be brought up to the highest standard.

Enhancing the responsibility and role of functionaries is an important method of rapidly developing local industry.

To the extent that local industry is carried out and managed by the locality's own strength, the degree to which it proves its worth depends in great part on the responsibility and role of local functionaries. Experience shows that when functionaries are deeply conscious of the tasks assigned to them for party and revolution and responsibly organize all their work, the localities in which they work experience local production that is incomparably well managed, and great strides are brought about in the quality of life of the people.

If there is to be innovation brought about in local industry, the functionaries responsible for management and control of it must maintain a spirit of devotion and self-sacrifice toward the people and fully display the revolutionary spirit of self-reliance, and thereby positively push forward the struggle to increase consumer goods production.

The responsibility and role of functionaries in developing local industry must be properly manifested in economic organizational work and production management.

Functionaries in the local industry sector should scientifically organize all of their management activities, from the work of establishing plans to assuring supplies of raw materials and resources, inspecting equipment and monitoring labor. If functionaries are to properly carry out economic organizational work and production management, it is important that they decisively increase their level of control and management and firmly arm themselves with modern science and technology.

In addition, our functionaries should at all times closely monitor the situation and adapt their production management to conform to changing circumstances, and establish technical and economic measures at the proper time in order to improve enterprise management. Like the commanders of anti-Japanese guerrilla units, functionaries should always move among the masses as if they lived under the same roofs, mobilize the masses' strength and wisdom and solve problems at the proper time, and vigorously lead them while fully discharging their responsibility and role as masters of production, technology and management.

Enhancing the role of local government organs and strengthening socialist support constitute an important guarantee in developing local industry to a higher level.

Local government organs should perform their mission and role as the head of the household responsible for the livelihood of the people and vigorously launch the struggle to develop local industry, and thereby assure that local needs for consumables are fulfilled.

The struggle to develop local industry and bring about continued innovations in consumer goods production is a mass activity directed toward increasing the standard of living of all the people, and as such, providing support for local industry in all sectors constitutes a reasonable responsibility. The work of developing local industry should be regarded in all sectors and units of the people's economy as their own work, and should responsibly solve all problem arising therein.

Developing local industry so as to raise the standard of living to a new stage is an important requirement of our revolution as it intensifies and develops, and is a glorious and proud struggle to fulfill the aspirations and desires of the popular masses to enjoy a prosperous and civilized life. We must achieve a brilliant victory in this struggle and thereby bring about an epoch-making improvement in the standard of living, and continuously display the true superiority of the socialist system of our nation.

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EFFECTIVE USE OF PRODUCTION CAPACITY IS A FUNDAMENTAL PRINCIPLE OF SOCIALIST INDUSTRIAL CONSTRUCTION

Pyongyang KULLOJA in Korean No 6 1 Jun 84 pp 46-50

[Article by Cho Sin-yŏn]

[Text] One of the important methods of stepping up production and construction in all sectors and all units of the people's economy today is to effectively utilize existing production capacity to the maximum.

The great leader Comrade Kim Il-song taught as follows:

"The economic foundation already laid in our nation is extremely strong and its latent productive capacity extremely large. If the already formed economic foundation is utilized effectively production can be increased substantially over the present and the overall economy of the nation can be developed with tremendously greater speed, and the new prospective plan can be successfully carried out without a large outlay of capital." ("Collected Works of Kim Il-song" Vol 7, p 499)

Maximizing and effectively utilizing the already established production capacity is a consistent guideline adhered to by our party in socialist economic construction. By positively mobilizing and using all the reserves and potential of production growth throughout the period that it has guided socialist economic construction, our party has steadfastly maintained a high rate of speed in economic construction.

In general, the speed of economic development depends on how much the gross national product and production volume of key manufactured goods increased during a given period, and the gross national product and production volume of key manufactured goods depends on the size and level of utilization of production capacity. Therefore, it is important that in addition to stepping up basic construction and continuously creating new production capacity, the already existing production capacity be effectively used.

Maximizing and effectively utilizing the already established production capacity means to operate the equipment of existing factories and enterprises at full capacity so that they continuously fulfill their own capabilities in actual production, and so that optimum production success can be realized. In other words, this means that production results should be in tune with production capacity and that goods should be produced in accordance with production capacity.

Production capacity indicates the maximum productivity that can be attained under conditions where all of the factors that affect production, such as the technical condition of equipment, completion of technical processes, supply of raw materials, fuel and other resources and so on, are optimized. Inasmuch as public production is by nature a complex process it can be affected by various situations during the process of operating factories and enterprises, so that all of the elements which bear on production may not be in place at the right time. As a result, substantial differences between production capacity and actual productivity can occur, and production results may be less than production capacity. Consequently, in order to achieve a high level of speed in economic construction production results must be brought into line with production capacity to the maximum extent possible, and to do so the struggle to effectively utilize existing production capacity must be vigorously launched.

Maximizing and effectively utilizing existing production capacity constitute one of the fundamental principles that must be adhered to in socialist industrial construction.

Effective utilization of existing production capacity makes it possible first of all to rapidly increase production within a short period of time without large outlays of capital.

Achieving growth in production with little capital is an effective method for accelerating socialist economic construction. If production is to be rapidly increased as the scope of the economy becomes larger and the degree of technicalization of equipment becomes greater, considerable effort must be put into creating new economic foundations, but also into effectively using existing production capacity. Of course production cannot be continuously expanded at a high rate of speed without widespread creation of new production capacity. In this context the continuous increase of production capacity is the precondition for production growth and economic development. However, if production is increased only by the method of establishing new production capacity, considerable capitalization will be required for the associated basic construction and an extensive period of time will be required.

In contrast, the effective utilization of existing production capacity allows a substantial increase in production within a short period of time and with no or little capitalization. When the struggle to completely utilize existing production capacity is vigorously launched and technical equipment is operated at full capacity, labor productivity is increased and production volume rapidly expands. When such is the case production expands at a high level and more goods can be produced without capital expenditures. At the same time, when machine equipment is technologically improved, incomplete production processes are completed and the level of production automation is increased, production capacity is expanded beyond its previous level. This will make it possible to substantially increase production with only small outlays of capital. This bespeaks the fact that maximizing and effectively using existing production capacity is a more profitable and efficient method of increasing production in a short period of time with minimal capitalization.

Effective utilization of existing production capacity also generates conditions favorable to the creation of additional new production capacity.

The objective of production in a socialist society is to fully satisfy the daily increasing material and cultural demands of the workers. In order to continuously increase production in a manner consistent with the objective of socialist production, considerable effort must be spent on accelerating basic construction and on creating new production capacity. The fundamental source for creating new production capacity is capital accumulation tied to national income. If consumption is also to be systematically increased consistent with the basic economic principles of socialism, and greater accumulation of capital achieved so as to create new production capacity, national income must be rapidly increased.

Effective utilization of existing production capacity is an important method of rapidly increasing national income. National income increases to the extent that the scope of the gross national product increases and, of course, to the extent that there is little consumption of the means of production under conditions where the gross national product is fixed. When existing production capacity is effectively utilized, not only does the gross national product increase but there is also a reduction in the rate of depletion of the means of production per unit of production, including a substantial decrease in the wearing out of fixed assets and in raw materials, fuel and other resources. Consequently, when greater national income is created consumption is systematically increased, and at the same time the capital accumulation for productive construction can be increased. In addition, when existing production capacity is effectively utilized and production increased through this method, and the various demands arising in economic development and enhancing the quality of life are fully satisfied, then public labor can be more effectively utilized on a national scale. Effectively utilizing existing production capacity in this manner makes it possible to enlarge the capital accumulation of the state and to conserve substantial amounts of equipment, material, labor and funds, and thereby to create new economic funds for increasing production.

Maximizing and effectively utilizing existing production capacity also makes it possible to correctly assure the stability of the people's economy, and to bring about a high rate of speed in economic development.

A high rate of speed in economic development is premised on a positive balance in the people's economy. A socialist economy in which all sectors and units mesh together like gears in accordance with a plan assures a firm balance between the associated sectors and units of the people's economy, and can thereby move forward as it should, and can develop at a continuous high rate of speed.

The balance of the people's economy is based on a quantitative harmony of products that are exchanged between associated economic sectors and units, or put another way, on quantitatively meeting demand and supply for a given product. In a socialist society, the production capacity of each sector and unit is established on the premise of guaranteeing such equilibrium, and on that basis production, interchange, distribution and consumption are planned. As a result, if a given product is not produced and supplied in accordance with the plan within a given sector or unit, it has a negative impact on the production of associated sectors and units, and invites an outcome in which overall development of the people's economy is delayed.

The equilibrium necessary for a high rate of speed in economic development can be guaranteed only when there is maximum and effective utilization of production capacity in all sectors and units of the people's economy. When production is expanded through effective utilization of production capacity in factories and enterprises, the products which intermesh between sectors and units can be supplied continuously per product target sheet and on a daily, weekly, 10-day, monthly and quarterly schedule. In so doing, the equilibrium in products interchanged between associated sectors and units can be fully guaranteed, and going further, cooperative production can be carried out successfully throughout the people's economy and economic development can be maintained at a high rate of speed.

All of this clearly shows that maximizing and effectively utilizing existing production capacity constitute a firm guarantee for achieving a high rate of speed for economic development by assuring quantitative growth in production and creating more new production capacity, and for truly guaranteeing positive equilibrium within the people's economy.

Under the wise leadership of the great leader Comrade Kim Il-sung, our people successfully carried out enormous construction tasks in recent days through self-reliance and arduous struggle, and as a result a powerful production base was established in all sectors of the people's economy. The heavy industrial base, light industrial base, and socialist agrarian economy created by our people up to this point possess enormous power and a tremendous latent productivity. Coming into the 1980's alone we have built numerous modern large-scale factories and enterprises such as the cold-rolling mills at the Taean Heavy Machinery Complex and the Kimchaek Iron and Steel Works, the 1000-ton ore dressing plant at the Komdok Mining Complex and so on, or have improved and expanded already existing factories and enterprises. By increasing the utilization rate of the productive capacity by only a few percentage points in the factories and enterprises already existing, a variety of factories and enterprises can be built and the groundwork will have been laid for production growth which can produce anything and everything.

Maximizing and effectively utilizing existing production capacity represents an even more pressing requirement today, when we face enormous economic construction tasks.

Our people are now launching into the final stage of the struggle to successfully scale the heights of the Second Seven-Year Plan. In particular, we are vigorously accelerating the incredibly large-scale construction to advance completion of the 10 major prospective targets of socialist construction during the 1980's. These targets represent a 1000-fold increase over total industrial output in 1946, and amount to the production in 8 hours of all the industrial products produced during the single year of 1946. If these targets are to be realized within a few years, basic construction to establish new production capacity, such as the five regional battle lines construction, must be positively accelerated. If basic construction of unprecedented scope is to be achieved within a short period of time using our own strength, technology, resources and funds, our internal reserves must be positively sought out and mobilized. Of particular significance here is the maximizing and effective using of existing production capacity.

Only when existing production capacity is utilized effectively can production be increased and more equipment, materials and funds be generated, and can extensive basic construction be vigorously launched therefrom. When production capacity is effectively used and the volume of goods produced increased at all factories and enterprises, not only can the 10 great prospective targets be advanced to that extent, but also can strength be concentrated on key construction targets so as to considerably reduce their construction time.

Maximization and effective utilization of existing production capacity also represents an urgent demand at this time in bringing about an epoch-making advance in the standard of living and continuously demonstrating the superiority of the socialist system. The usefulness of building socialism stems from the prosperous lives of its people.

Under the wise leadership of the party and the leader, our people today all enjoy a life of prosperity with no worries about food, clothing and shelter. Tremendous changes are occurring in the standard of living of our people, but there are still many tasks to be accomplished in raising their standard of living to new heights. If existing production capacity is properly utilized, the quantity and variety of consumer goods can be increased, and their quality tremendously improved, within a short period of time and without great effort, and the constantly rising demands of the people for a better standard of living can be more fully satisfied.

In this way the effective utilization of existing production capacity constitutes an inevitable demand of socialist economic construction, and an urgent task in our nation's socialist construction.

In order to make maximum effective use of existing production capacity, first of all political work must be given precedence so as to fully enhance the revolutionary zeal and creative positivism of the producing masses.

That which directly controls machinery is the working masses, and that which controls their actions is ideological consciousness. When political work is given precedence so as to fully enhance the revolutionary zeal and creative positivism of the workers, they can find correct methods for effectively utilizing existing production capacity, and can fully solve any difficult and complex problems arising in increasing production. The actual experience of our nation in building socialism vividly shows that when the strength and wisdom of the workers are correctly motivated, continuous miracles and innovations can be created in effectively using existing production capacity so as to accelerate production and construction. At the climax of the chollima period alone the working class of Kangson turned out 120 thousand tons of steel billets in a blooming mill which had previously not exceeded 60 thousand tons, and the working class at the Kimchaek Iron and Steel Plant created the miracle of producing 270 thousand tons of pig iron with equipment nominally rated at 190 thousand tons. The strength and wisdom of the masses are boundless, and when correctly motivated there is nothing that cannot be achieved.

Functionaries must deeply inculcate the teachings of the great leader Comrade Kim Il-song and the guidelines of the party on effectively using existing production capacity among party members and workers so as to firmly arm the masses with the line and policy of the party, and thoroughly establish within them the revolutionary

spirit of carrying out until completion party policy. In so doing all producers must fully display the spirit of absoluteness and unconditionality, as well as the revolutionary spirit of self-reliance and arduous struggle, concerning party policy, and thereby strive to successfully solve the various problem arising in maximizing and effectively utilizing the production capacity of their equipment.

In order that existing production capacity can fully show its worth it is also important that economic organizational work be diligently planned and executed.

Economic organizational work, by carrying out organization so that the producing masses carry out their tasks to completion and assuring that the necessary economic and technical conditions are available, is extremely important work in converting the revolutionary zeal of the producing masses into tangible production results. Only when keen economic organizational work becomes an inner buttress of strong political work can existing production capacity be effectively utilized and continuous upsurges be achieved in production and construction.

The key ingredient in economic organizational work is for economic guidance functionaries to establish plans based on a thorough understanding of the production capacity of the major equipment of the sectors, units, factories and enterprises that they are responsible for, and to plan and coordinate the technical preparations and the supply of materials. Modern production is a technical process and a complex process which consumes great quantities of various raw materials and fuel. Only when planning is improved to meet the characteristics of modern production and technical preparation is given precedence, and the work of supplying materials is fundamentally planned and organized, can machinery and equipment be operated at full capacity. Economic guidance functionaries must make plans unified and detailed in accordance with the requirements of the Tsean work system, diligently carry out the preparatory work to assure that production is technically-oriented, and thoroughly establish a system for taking responsibility for materials at the top and getting them down to the bottom, thereby providing the workers with the conditions needed for production.

Equipment management plays an important part in economic organizational work. Equipment is the most important means of production, and the production capacity of factories and enterprises is none other than the production capacity of their machinery and equipment. Only with proper equipment management can the efficiency of equipment be maintained and its life expectancy and operating hours be increased, and the productivity per unit/hour be optimized. Systems for equipment inspection and planned preventive maintenance should be thoroughly established in all factories and enterprises, all equipment should be inspected at the proper times, and strong rules should be established that workers thoroughly understand the equipment they are responsible for and that they operate it in accordance with technical rules and standard operating procedures.

Along with this, labor management work must be improved and the 480 minute work day strictly enforced, and skilled labor maintained and the level of technical expertise of the workers further increased, so that everyone can fully play his part.

In order to maximize existing production capacity, the technical innovation movement must also be vigorously launched. Only by positively launching the technical

innovation movement today, when science and technology are developing so rapidly, can production capacity continue to be used effectively and the economic impact of investment be raised.

In all sectors and units of the people's economy a mass technical innovation movement must be launched vigorously and existing machinery and equipment made more capable, worn out processes strengthened, incomplete processes completed, and advanced operating procedures widely promulgated. It is in this manner that existing production capacity should continue to show its worth and maximum effective use made of it.

Giving precedence to the extractive industry, and in particular to the coal industry and electric power industry and transportation, is an important method for making maximum effective use of the overall production capacity of the nation.

Coal is the food of chuche industry, electricity the prime mover of modern industry, and transportation the driver of the people's economy. Only when precedence is given to the extractive industry--including the coal industry--electric power industry and transportation can the demands of the people's economy for raw materials, fuel and electricity be fully satisfied, production normalized at a high level, and the overall national production capacity utilized effectively and to the maximum. The extent to which the overall production capacity of the nation flexes its muscles ultimately depends on whether or not precedence is given to the extractive industry, the electric power industry and transportation.

Functionaries and workers of the extractive industry, electric power industry and transportation sector should be deeply self-conscious of their own important missions in the overall economic development of the nation, and should vigorously launch into the struggle to supply raw materials, fuel and electricity at the proper time. Other sectors of the people's economy should strengthen their support for the extractive industry, electric power industry and transportation sector, and provide material and technical support for them.

Maximization and effective utilization of existing production capacity is responsible work which must motivate large quantities of energy and wisdom, and is glorious work for continuously demonstrating the superiority of our nation's socialist system in increasing production at a continuously high rate of speed and in substantially enhancing the quality of life.

By vigorously expanding the struggle to efficiently utilize existing production capacity, all functionaries, party members and workers should successfully carry out the great task of economic construction and further strengthen the economic power of the nation.

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ACCURATE ECONOMIC CALCULATIONS AND SCIENTIFIC ECONOMIC MANAGEMENT

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[Article by Hong Tong-ik]

[Text] The thorough establishment of a calculation system and the precise performance of economic calculations in all sectors and units of the people's economy today, when socialist construction is being vigorously advanced at a new and higher stage, is a necessary requirement for further laying the foundation for economic management.

Accurate economic calculations have enormous utility in improving socialist economic management and in accelerating production and construction.

For socialist economic construction to be accelerated, complex, varied and ever-changing socio-economic conditions and processes must be correctly understood and accurately analyzed. Only in so doing can the struggle to illuminate the inevitability of the socio-economic conditions and processes, and to accelerate economic construction in a manner consistent with the policy intentions of the party and the demands of the popular masses, be vigorously launched.

Economic calculation is one link in economic activities designed to systematically observe objective economic phenomena and administrative processes, measure them and record them. Economic calculation takes the form of production calculation, bookkeeping calculation and statistical calculation. Production calculation and bookkeeping calculation are the forms which mainly record numerically by event the processes of management decisions and the movement of property, while statistical calculation is the form of calculation which summarizes such things throughout the society.

Although production, bookkeeping and statistical calculation possess different characteristics, they are always closely interrelated when constituting a unitary economic calculation system.

Using economic calculation it is possible to precisely evaluate the objective conditions of socio-economic phenomena and the inevitability of their change and development, and on that basis, to formulate correct measures for scientifically orienting management actions and for accelerating production and construction.

The significance and role of economic calculation have been continuously enhanced in conjunction with the development of society, beginning with its appearance as a result of the demands of people for a socio-economic way of living, and along with increases in the societal level of production. However, the significance and role of economic calculation have fundamentally differed depending on the nature of the socio-economic system.

In the capitalist society based on private ownership of the means of production, economic calculation is used in the collection and processing of data in order to manage and protect profit making and private ownership, and to preserve the various types of corruption in the society. This shows how, in a capitalist society, economic calculation is nothing other than a means to intensify exploitation of the working masses and to puff up the capitalist society.

In contrast, in a socialist society economic calculation is used as an important means for safeguarding the independence and creative actions of the working masses in order to remake nature and society. The socialist society is an excellent society which makes the popular masses the masters of everything, and which makes all things within the society serve the working masses. In the socialist society there are no socio-economic forces possessed of interests which would seek out unscientific data or data which misrepresents socio-economic phenomena. As a result, in the socialist society economic calculation illuminates socio-economic phenomena as they are in terms of objective conditions, and plays a positive service in guaranteeing independent and creative actions by the working masses to remake those conditions.

In the socialist society, economic calculation constitutes a fundamental guarantee for scientifically managing the economy.

The great leader Comrade Kim Il-song taught as follows:

"Socialism can be successfully developed only on the basis of rigorous calculation and scientific statistics." ("Collected Works of Kim Il-song" Vol 24, p 206)

The socialist economy is a modern large-scale economy based on public ownership of the means of production and on developed technology, and is a highly organized economy in which all economic activity is carried out in a planned manner. In the socialist society there is a close supply and demand relationship forged between all sectors and units of the people's economy, and all human and material resources are mobilized, distributed and utilized in a planned manner. If such a highly organized socialist economy is to be rationally managed, economic calculation must be precise, objective economic conditions must be clearly understood, and economic organizational activity such as planning must be scientifically planned and coordinated.

More than anything else, accurate economic calculation makes it possible to establish precise plans for the people's economy.

The establishment of precise plans for the people's economy is an inevitable demand of socialist planned economic development and a prerequisite for scientifically and rationally managing the economy. The manner in which economic development plans are

established determines whether or not the socialist economy is correctly managed and economic development maintained at a high rate of speed. Only through the establishment of scientific and dynamic plans can the economy be managed scientifically and rationally, and can a rapid pace of economic development be maintained.

In order to establish scientific and dynamic plans, all essential factors and elements of production, such as scope and level of economic development, present condition of equipment, resources, capital and labor, as well as their prospects, must be correctly assessed, and on that basis planning objectives and guidelines newly revised.

These requirements arising in the formulation of plans for the people's economy can be successfully carried out only when economic calculation is properly performed.

By recording management decisions and the process of movement of materials occurring in plants and enterprises through production calculation, bookkeeping calculation and statistical calculation, and then summarizing this numerically and providing an overall reflection on a national scale, economic calculation makes it possible to accurately assess objective economic conditions and to scientifically estimate the prospects for economic development on that basis. If economic calculation is accurately performed, it is possible to assure accuracy throughout the entire process of calculation activity including collection of basic data, summarizing and analyzing that data, classifying it by subject and systematizing it. In so doing economic calculation supplies all the data needed for projecting economic development and guarantees the accuracy of the calculation data, and thereby makes it possible to establish scientific and dynamic plans.

Accurate economic calculation also makes it possible to successfully carry out the work of organization, control and critique with regard to implementation of plans for the people's economy.

Establishment of economic development plans does not occur at the first stage of planning the people's economy. If planned development of the people's economy is to be assured, then plans must be faithfully carried out by day, month, quarter and objective in all sectors, factories and enterprises, and the work of organization, control and critique for implementation of planning absolutely supervised and pre-planned. The accurate basic data which make it possible to correctly carry out the work of organization, control and critique are made available through economic calculation.

If economic calculation is performed accurately, the overall information for management, including the efficiency and operating status of machinery and equipment, supply of fuel and materials and status of their consumption, utilization of labor, level of technical expertise of functionaries and so on, can be assembled in detail. By so doing, economic guidance functionaries can accurately understand management situations and improve their management activities, and can lay the groundwork for organization and control in order to carry out the state plans that they have been given responsibility for.

By isolating the circumstances for implementation of plans by sector and unit of the people's economy, as well as in terms of quality, quantity and objective,

economic calculation makes it possible for economic guidance functionaries to find and genuinely critique shortcomings in carrying out plans and to zero in on the sector, unit or objective that is lagging behind, and to thereby formulate correct measures for developing the overall economy in a planned and balanced manner.

This bespeaks the fact that in a socialist society economic calculation constitutes the basis for establishing the plans for the people's economy themselves and for laying the groundwork for the organizational, control and critique activities needed to carry them out.

Accurate economic calculation possesses considerable significance also in locating and mobilizing the inner reserves of the people's economy, and in making rational use of them.

Positively locating and mobilizing the inner reserves of the people's economy, and then making maximum effective use of them, constitute a key method for accelerating socialist economic development and increasing individual productivity.

In order to positively locate and rationally utilize the inner reserves of the people's economy, accurately assessing the condition of material property and correctly analyzing it is important.

By statistically recording and summarizing the status and utilization of material property, economic calculation makes it possible to locate material property which is either still not mobilized or is being improperly utilized in all sectors and units of the people's economy and in all factories and enterprises, and to make effective use of such property. In addition, by making it possible to determine the quantity and variety of property and products of factories and enterprises and to smooth out economic transactions on the basis of the fundamental rule of equivalency, the system of management and circulation of material property can be strengthened. By so doing, non-disciplined actions or those not befitting masters, such as misusing, wasting or losing state public property, can be thoroughly eliminated and they can be used frugally and rationally, and state public property can be positively safeguarded.

All of this bespeaks the fact that proper economic calculation is an important guarantee in making it possible to scientifically and rationally manage the socialist economy and to positively locate and mobilize the inner reserves of the people's economy, and thereby to vigorously accelerate production and construction.

Proper economic calculation constitutes an urgent demand in bringing about continuous upsurges in the production and construction of today and in successfully carrying out the enormous tasks of construction in the economy that confront us.

As a result of the vigorous launching of the struggle to make the people's economy chuche-oriented, modern and scientific, there has been built in our nation today numerous new heavy industrial plants and light industrial factories, existing plants and enterprises have been upgraded and expanded, and their level of technical equipment has been tremendously improved. Our self-sufficient people's economic base is extremely strong and its latent productive capacity is incomparably large. At this time the power and latent productive capacity of the existing self-sufficient

people's economic base is being continuously mobilized and constitutes a key means for advancing the Second Seven Year Plan and for successfully carrying out the 10 great prospective targets of socialist economic construction.

In particular, if full provision is to be made of the equipment and materials needed at the sites of struggle involved in nature-remaking, including construction of the five fronts--Sunchon regional front, Anju regional front, Chongjin regional front, Nampo regional front and Hamhung regional front--as well as construction of the Nampo floodgate and tideland reclamation, continuous upsurges in production must be achieved through improvement of economic management in all sectors of the people's economy and positive mobilization and utilization of its inner reserves.

Today, when enormous basic construction and extensive nature-remaking work are being vigorously launched, relationships between sectors of the people's economy and within those sectors are becoming more complex, and the scope of productive consumption is greatly increasing. Under conditions where the scope of the economy is large and the linkage between sectors and units, as well as between links in the recycling chain, are close and complex, only when economic calculation is done properly can the supply and demand relationship between sectors and units of the people's economy be correctly maintained, and the system strengthened whereby the movement of large quantities of material property can be properly understood and frugally and economically utilized. Only by so doing can production and construction be normalized at a high level at all sites of struggle, and existing production bases be mobilized to the maximum so as to achieve a continuous high rate of speed in economic growth.

This demonstrates that strengthening the work of economic calculation has become a key link in further planning and coordinating today's economic organizational work and in successfully carrying out the enormous task of economic construction.

Our party's guidelines on strengthening the work of economic calculation in all sectors and units of the people's economy must be thoroughly implemented, and thereby further increase the role of economic calculation and vigorously accelerate production and construction.

The great leader Comrade Kim Il-song taught as follows:

"Economic organizational work must be properly carried out in accordance with the principle of objective economics in all sectors of the people's economy; systems of measurement must be established and economic calculation accurately performed, modern technological means including electronic calculators and industrial television must be widely accepted in production management, and thereby overall management activity raised to a highly scientific base." ("Collected Works of Kim Il-song" Vol 8, pp 354-355)

The most important problem arising in proper economic calculation is that of guaranteeing that calculation is scientific and objective.

Assuring scientificness and objectivity is a fundamental principle which must be safeguarded in economic calculation. The term accurate economic calculation data means calculation data which is scientific and objective. Calculation data which

has not been prepared scientifically and objectively is meaningless, and in fact such data invite both confusion and questionable results in economic management. The scientific and the objective are the life blood of economic calculation, and only economic calculation data which maintain them can positively contribute to socialist economic construction.

The important thing in guaranteeing both the scientific and the objective in economic calculation is the continued improvement of calculation methodology in accordance with the demands of the developing reality.

Inasmuch as economic calculation is work which reflects changes in complex and varied socio-economic phenomena by means of concrete figures and then transforms them into combined statistics, it cannot be carried out successfully if it is based on incorrect methodology. Under conditions where the volume of economic calculation continuously increases as the scope of the economy grows and the linkage between production units and sectors becomes more complex, correctly establishing the methodology for economic calculation appears as an even more important problem.

All economic guidance functionaries must continuously improve the calculation methods and techniques used in various forms of calculation, and must widely introduce into their calculation more perfect mathematical methodologies. At the same time, calculation categories must be expanded and economic calculations made more detailed in order to completely highlight management activities, and the methodological unity of the various forms of economic calculation must be guaranteed as modern machine methods are introduced.

Another important factor in properly carrying out economic calculation is the thorough establishment of calculation system and order.

Economic calculation is not an activity which produces statistics on material property and pure arithmetical calculations which record production results, but is a difficult and complex form of work which consolidates basic calculation data, analyzes quantitative and qualitative figures, and illuminates the inevitability of economic phenomena and processes, and involves the participation of numerous calculation units, machinery and people. Only when a unitary economic calculation system and order is established and all units and people move in accordance with a unified calculation system and order, can economic calculation be successfully carried out.

Functionaries must organize and carry out all calculation activities based on a unitary methodology established by the state in accordance with a unified economic calculation system, and must adamantly adhere to the rules and regulations of calculation. At the same time, they must launch fierce struggle against happenings which do not preserve the established system and order. In particular they must thoroughly establish a production calculation system and order at all factories and enterprises, and from the time the producers arrive at work until they go home, they must accurately record and tightly control all management work processes which involve utilization of equipment, movement of materials and products, and all business dealings involving products.

Another important factor in properly carrying out economic calculation is the positive mechanization of the calculation effort.

Mechanization of the calculation effort constitutes an important method for assuring that economic calculation is scientific, objective and timely. When the calculation effort is mechanized, all calculation operations from basic calculations through the classification, compilation, comparison, evaluation and selection of calculation data, to data manipulation, can be carried out scientifically using machines and machine systems, with the result being that substantial volumes of calculations can be accurately processed in a short period of time. In addition, much calculation labor can be conserved while calculation figures are made more detailed. In this manner, scientific and objective principles can be maintained, and highly detailed data can be quickly obtained.

We must positively accept modern calculators, including electronic calculators, increase their utilization, mechanize all calculation activities, and realize the overall mechanization and automation of economic calculation in a manner suited to the gradual automation of production processes.

Increasing the responsibility and role of calculation organs and functionaries is a fundamental guarantee for properly carrying out economic calculation.

Calculation organs and functionaries are those directly responsible for organizing and carrying out calculation operations. Even though calculation methodology may be properly established and calculation operations mechanized, if the economic guidance functionaries who are directly responsible for it and the workers who are charged with doing this work do not fully discharge their roles, it will not be able to prove its worth and various complex problems arising in calculation work cannot be successfully resolved.

Experience shows that when functionaries and workers fully understand all the elements of production and their process of change numerically, possessed of the attitude of masters concerning the nation's way of life, and establish correct measures at the proper time, then to that extent economic management becomes improved and the state planning mission as well becomes facilitated. If scientific calculation work is ignored in this day and age, when science and technology are rapidly developing, and the work is performed by counting on one's fingers, the economy cannot be correctly managed in accordance with the demands of reality.

Calculation organs and functionaries must be fully conscious of the importance of the mission they are charged with, and must correctly organize and carry out calculation work from a position of being totally responsible for the calculation work of their own sector and unit. In addition, in all sectors and units the ranks of calculation functionaries must be tightly drawn together and left in one place for long periods of time, ideological indoctrination must be intensified, and a high degree of responsibility must be displayed even if only a single calculation is made or a single calculation datum manipulated.

Further, all functionaries should possess the correct attitude concerning economic calculation, and should positively struggle to enhance the qualitative level of calculation work.

Our functionaries and workers must be fully conscious of the importance and significance of economic calculation and carry out all economic calculation in a scientific manner, and thereby further improve economic guidance and enterprise management, and contribute positively to the acceleration of socialist construction.

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THE SOUTH KOREAN STUDENT MOVEMENT FOR FREEDOM AND DEMOCRACY

Pyongyang KULLOJA in Korean No 6 1 Jun 84 pp 56-59

[Article by Han Yŏng-ŭp]

[Text] Twenty years have passed since the 3 June uprising in which South Korean students and people struggled bravely in opposition to that aggressor and traitorous "conference" between Japanese reactionaries and the South Korean puppet clique held under the control of the U.S. imperialists.

That militant spirit of righteousness of the 3 June uprising, which was fought so bravely in opposition to the reaggression scheme of the Japanese reactionaries and the traitorous policies of the South Korean puppet clique, lives on vibrantly today and vigorously encourages the struggle to oppose outside force and to realize independence and democracy in South Korea.

The 3 June uprising which took place in 1964 was a patriotic struggle for national salvation by South Korean people and students designed to oppose the reaggression scheme of the Japanese militarists toward South Korea and to overthrow the Pak Chong-hui puppet clique.

From the beginning of the 1960's, the U.S. imperialists schemed viciously for political, economic and military collusion with the Japanese reactionaries and the South Korean puppet clique in hope of achieving an "Asian anti-communist alliance." In accordance with this aggressive strategy of the U.S. imperialists, the Pak Chong-hui puppet clique nakedly advanced a humiliating "conference" with the Japanese reactionaries with an eye to an "early union." This ignited the wrath of the South Korean students and people who were burning with the single-minded desire for national salvation, and became the direct cause of the outbreak of mass struggle in South Korea.

The struggle in opposition to the traitorous and aggressor "conference" between the Japanese reactionaries and the South Korean puppet clique had its fuse lit in the struggle of Seoul University students on 24 March 1964, reached its climax in June of that year and developed into a mass anti-"government" uprising.

Waving banners that said "oppose to the death the conference" between the South Korean puppet clique and the Japanese reactionaries, "overthrow the Pak regime," "beat to death the Japanese militarists," and "United States, take off your mask,"

the rioting students and masses closed in on the "Blue House." More than 590 thousand citizens, spearheaded by the students of Seoul, participated in this uprising.

As a result of the stubborn struggle of the South Korean students and people, the "early conference agreement" scheme between the South Korean puppet clique and the Japanese reactionaries was scuttled.

As a result of the mass anti-imperialist, anti-"government struggle which arose in South Korea following the April people's uprising in 1960, the 3 June uprising dealt a serious blow to the U.S. aggressors and the Pak Chong-hui puppet clique.

The 3 June uprising also vigorously demonstrated the patriotic fervor and indomitable militant spirit of the South Korean students and people fighting without pause for the democratization of South Korean society and to preserve national dignity and freedom, and contributed greatly to the development of the South Korean people's movement.

The valiant and courageous anti-imperialist and anti-facist democratization struggle of the South Korean students has continued in the aftermath of the 3 June uprising, and becomes stronger and develops with each passing day.

The South Korean students continuously launched the patriotic struggle through the 1960's and on into the 1970's, and as a result of the popular struggle in October of 1979, finally brought an end to the Pak Chong-hui ruling group, ringleaders of the "Yushin" dictatorship, thus dealing a great blow to the colonial rule of the U.S. imperialists.

In particular, they shook the roots of U.S. imperialist colonial rule in the glorious Kwangju people's riots in May of 1980, and initiated a new and higher stage in the struggle for anti-U.S. independence and anti-facist democracy in South Korea.

Following the Kwangju people's riots, the struggle of South Korean students and people for anti-U.S. independence and anti-facist democracy has been further strengthened.

Coming into this year as well, the struggle of South Korean students for independence and democratization is being vigorously launched despite the oppressive scheming of the Chon Tu-hwan fascist clique.

During April and May alone students at more than 50 universities throughout South Korea, including Seoul University, Koryo University, Ehwa Women's College, Yonsei University and South Cholla Province University, have launched struggles with riot police and initiated fierce anti-facist struggles, waving banners such as "overthrow the dictatorship," "national unification," "stop campus spying" and "oppose forced conscription."

This vividly demonstrates that South Korean students are being further awakened within arduous struggle and that the nucleus of struggle is being continuously enlarged, and that the student movement is being intensified with each passing day.

Today the South Korean student movement has fused together the demands for anti-U.S. independence and anti-facist democratization, and is becoming further strengthened while organizing and spreading awareness.

The great leader Comrade Kim Il-song taught as follows:

"The South Korean people have delivered serious blows to the colonial facist rule of the U.S. imperialists and their puppets through anti-U.S. and anti-facist struggle spanning a long period of time, and even though there have been ups and downs, the struggle of the South Korean people for social democratization and fatherland unification is being developed and strengthened day after day." ("Collected Works of Kim Il-song" Vol 8, p 316)

In the struggle of the South Korean people against U.S. colonial rule and the policy of foreign dependence and facist scheming of the South Korean puppet clique, the South Korean students assume and carry out the role of the leader and the vanguard.

Sensitive to what is new and burning with righteousness, South Korean students have earned merit in the experience of past struggle and are advancing their own patriotic struggle to a new and higher level.

That the South Korean student movement is developing on a new and higher level is due to the fact that it has been transformed into an anti-U.S. and anti-facist democratization movement in which their struggle takes as its basic content anti-U.S. independence.

The anti-U.S. independence struggle in South Korea is an inevitable demand of the development of revolutionary movements, and is a natural outgrowth of the lessons of blood learned by the students and the people during the course of anti-facist democratic struggle over the past 30 years.

The South Korean students, who are fully aware through the lessons of history that it is none other than the U.S. imperialists who are the source of the infringement of the people's right to independence, the perpetrators of national division and the trampling of the rights and freedoms of democracy, are turning the wrath of their struggle on the U.S. imperialists, calling them "aggressors" and "accomplices in the Kwangju slaughter."

Under such banners as "yankee go home," "oppose U.S. colonialism" and "long live the anti-facist, anti-U.S. struggle," South Korean students are vigorously launching an anti-U.S. and anti-facist struggle to drive out the U.S. imperialist aggressors, smash their colonial rule, and overthrow the Chon Tu-hwan facist clique which serves U.S. colonial rule.

As part of this rapidly growing anti-U.S. spirit in South Korea, patriotic students set fires at "U.S. cultural centers"--those bases which foster pro-U.S. toadyist ideology and culture--in Kwangju in December, 1980, and in Pusan in March, 1982, and in September of last year launched a bomb attack against the "U.S. cultural center" in Taegu. In April of 1982, Kangwon University students burned the evil U.S. flag at a gathering of several thousand people, and announced a declaration calling for a mass anti-U.S. struggle for independence. On the occasion of the

aggressor visit of Reagan last November, South Korean students launched some 30 strong anti-U.S., anti-war, anti-nuclear and anti-puppet struggles.

All the facts show that the brunt of the struggle of South Korean students at this time is being vigorously focused on the sacred task to oppose the aggressor U.S. imperialists and to achieve independence.

Today the anti-U.S. independence struggle is becoming the focal point of the South Korean student movement, and this is having enormous revolutionary impact on the development of an anti-U.S. independence movement among all strata of South Korean people.

That the South Korean student movement is being developed at a new and higher level can be seen in the fact that progressive students are vigorously launching efforts to closely link their own political struggle to the worker's movement.

Only when the student movement becomes closely linked with the broad working and agricultural masses can great power be displayed in the struggle for independence and democracy.

The experience and lessons of the anti-facist democratic struggle launched by the South Korean students underscores this fact.

In the wake of the Kwangju riots, South Korean students have been launching with objective awareness their activities to link the student movement with the labor movement. Emphasizing that only when the working class positively joins in the anti-U.S. anti-facist struggle, and only when "organized working masses" become united with the student movement, can the anti-U.S. anti-facist struggle for democratization have true prospects, South Korean students are moving among the workers and are positively launching ideological enlightenment activities and solidarity struggles.

The South Korean students study during the day and at night attend night schools for workers and farmers where they both learn and teach.

The "worker's night school incident" which recently came to light is by itself a vivid example which shows how South Korean students are going among the broad working masses and taking action.

In addition, many South Korean students, brandishing various militant slogans such as "let us seize the three rights of workers," "let us seize the interests of the farmers" and "do not trample on the rights of workers and farmers," are vigorously supporting the struggle of workers and farmers.

This bespeaks the fact that there is a new direction and process of intensification in the development of the South Korean student movement.

It is not by chance the Japanese publications report that there has been a "change in content and spirit" in mass struggle in South Korea in the 1980's, and that, with students and workers clasping hands, that this "infers the possibility that it may develop into large-scale anti-establishment movements."

That the South Korean student movement is intensifying and developing also derives from the fact that advanced students are establishing "theoretical armament" and "political enlightenment" as preliminary issues in mass struggle, and that progressive students are widely looking into and sharing progressive ideology, theory and revolutionary movement experiences.

Revolution begins with the awakening of the masses. Although the strength of the masses may be invincible, without awakening them ideologically such strength cannot be fully manifested and their role cannot be properly played in revolutionary struggle. This is an unshakeable objective principle.

South Korean students are more fully cognizant of this principle as a result of their actual experience in struggle, and are vigorously launching activities to realize it.

Today there is a positive effort among South Korean students to learn from the invincible chuche idea, immortal classic works and glorious revolutionary history of the great leader Comrade Kim Il-song, the sun of the nation, and their ranks grow with each passing day.

Young scholars in Mokpo in South Cholla Province formed an underground organization called "Osonghoe" and systematically listened to the lectures on "Kim Il-song Broadcast University," and progressive students at Yonsei University and Koryo University avidly read collections of the glorious revolutionary history and immortal classic works of the great leader Comrade Kim Il-song.

A noteworthy event in the consciousness raising movement among South Korean students is the vigorous launching of underground "ideology circles." The "ideology circles" of South Korean students first came into view in the middle of the 1960's, and there has never been a time when they have been as widespread as they are now. The underground "ideology circles" of South Korean students number more than 110 at general universities, which excludes specialized schools, and in reality number far in excess of that figure.

In the "ideology circles," students have their consciousnesses raised and are tempered through reading, study and discussion of progressive works, and through practical struggle, in accordance with planned objectives each year.

University students come and go every four or five years in South Korea, but their struggle continues without interruption and intensifies and develops. Although the reactionary ideology inculcation scheming of the South Korean puppet clique directed at the students has been consistently pro-U.S. and anti-communist with regard to capitalism, the progressive students of South Korea have opposed it and have exerted every effort to completely master progressive and revolutionary ideology. The student generation of necessity changes but the struggle goes on, and while reactionary ideology may be stubbornly inculcated, consciousness raising activities, such as the "ideology circles" and the influence they foster, will continue to be widely spread in the substrata of the counter forces which cause students to absorb progressive ideology.

Consequently, even South Korean vernacular papers report that "beneath the movement of students there are passive circles called 'underground universities,' the driving force of which is 'consciousness raising activity.'"

Not only are South Korean students positively launching activities to raise their own consciousness, but are also either translating and publishing progressive works or copying and distributing them, so that the ideological enlightenment movement to instill a national independence consciousness, class consciousness and revolutionary consciousness among the masses is also being vigorously launched.

The fact that South Korean students are accelerating "ideological armament" and "political consciousness raising" and are widely launching mass ideological enlightenment activities shows that the student movement is being newly developed, and proves that the latent power of revolutionary movement and mass struggle is being further strengthened in South Korea.

The South Korean student movement has been continuously intensified and developed despite the most difficult conditions in which the most oppressive colonial military fascist rule of the U.S. imperialists and successive South Korean puppet cliques has continued, and has exerted tremendous influence on the development of an overall revolutionary movement and mass struggle.

This demonstrates that all of this is not just a simple repetition of the patriotic fervor and invincible militant spirit displayed by South Korean students in the 3 June uprising 20 years ago, but rather that their struggle has been strengthened and developed to a new stage of anti-U.S. independence and anti-fascist democracy.

The U.S. imperialists and the Chon Tu-hwan military fascist clique hope to wipe out the students who play such an enormous revolutionary role in the development of the South Korean revolutionary movement, and implement all manner of abusive scheming to do so, but this only serves to intensify the dissatisfaction of the students. Under conditions where the U.S. imperialists and their puppets maintain colonial military fascist rule in South Korea and pay no attention to the right to independence of the people, the growth of struggle by the people to achieve independence and democracy in opposition to their oppressors is inevitable.

The righteous struggle of the South Korean students who are vigorously advancing in accordance with the demand of the times for anti-imperialistic independence cannot be stopped by any means, and is something that will become even stronger and more developed with each passing day.

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THE REACTIONARY ECONOMIC POLICY OF THE U.S. AND ITS OVERALL BANKRUPTCY

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[Article by Yi Kŭn-hwan]

[Text] Today the United States from a severe economic crisis unprecedented in history.

The economic crisis which has placed the U.S. imperialists in such a predicament is a natural outgrowth of the capitalist system and a direct result of Regan's reactionary economic policies.

The great leader Comrade Kim Il-song taught as follows:

"In leaving a capitalist system intact there is absolutely no way to prevent economic crisis, and a catastrophic end cannot be avoided. The economic crisis of the capitalist world worsens with each passing day, and the result too will be even more catastrophic." ("Answers to Questions Posed by Foreign Correspondents" Vol 2, p 215)

Fluctuation in production is a characteristic trait of the capitalist economy, and economic crisis is an unavoidable phenomenon of the capitalist system.

Leaving the capitalist system intact makes it impossible to avoid economic crisis. Any attempt to "surmount" it by means of capitalistic "prescriptions" and deceitful policies is nothing other than illusion.

During the 1970's Nixon and Carter, the mouthpieces of U.S. monopolistic capitalists, boasted that the daily worsening economic crisis would be "surmounted," but they ultimately were not able to avoid catastrophe.

Ignoring the bitter lessons of his predecessors, Regan, in his "campaign promises," engaged in the hypocritical sophistry that when he assumed the mantle of the presidency that he would "solve" the severe economic crisis and bring about economic "prosperity." In a joint session of the U.S. Congress in February, 1982, after assuming power, he announced his deceitful policies to achieve a "strong U.S. recovery."

In a word, Reagan's reactionary economic policies were to substantially increase defense spending, decrease government expenditures, reduce the money supply, lower taxes and soften various economic restrictions on the government. It was said that if these economic policies were implemented, by 1984 the U.S. federal budget would be balanced, taxes would be lowered 25 percent, and the unemployment rate would be lowered to the 4 percent range.

All of the economic policies set forth by Reagan amounted to nothing new, but were just window dressing in the form of existing bourgeois economic theory and sophistry. Overall they are nothing but anti-popular economic measures designed to protect the interests of the U.S. monopolistic capitalists.

This is vividly illustrated by the fact that when Reagan took over the presidency, the military-industrial complex, particularly the monopolistic plutocrats of California, shouted gleefully that his assumption of power is an "historic event which sets the stage for the prosperity and revival of the U.S. military-industrial complex."

The "recovery" and "growth" of the U.S. economy which have been spoken of again and again from the day Reagan took office until present are nothing more than an illusion.

The present U.S. economic crisis has become worse than before Reagan took office, and resembles the eve of the great economic crash of the early 1930's.

Given the historically unprecedented national budget deficit and trade deficit, and the daily worsening unemployment and inflation, the U.S. economy is in dire straits. High officials and economic advisors in the Reagan administration are letting out shrieks that there is the danger that the U.S. will fall from being a creditor nation to the position of being a debtor nation and a second-class nation, and public figures and members of congress are forcefully demanding changes in Reagan's economic policies.

The overall bankruptcy of Reagan's reactionary economic policy is not an accident.

The fact that the economic policy of Reagan, the mouthpiece of U.S. monopolism, is bankrupt is due more than anything else to the reactionary "new free economy theory" which rationalizes aggression and plunder.

A "policy" based on some ludicrous pseudo-"theory" is in and of itself bankrupt.

The "new free economy theory" of Reagan is in essence a form of reactionary bourgeois economic theory which relaxes various forms of restriction and "intervention" by the government over public economic life and which positively guarantees "freedom" for industrial activity, and thereby increases the capacity to supply the society.

Proponents of the "new free economy theory" argue that the fundamental cause of economic crisis in the capitalist society is not to be found in the capitalist system itself, but in the money supply and distribution sectors, and that all economic problems revert to that. They loudly cry that even an economic crisis can be "surmounted" if adjustments are made in money supply, credit, prices, interest, savings, taxes and the like.

In particular, the Chicago school of Freedman, who is a representative academician of this "theory," advocates the "automatic regulation process" of the market rather than the control and adjustment of public economic life based on Keynesian "theory" as in the old days, and emphasizes that the market must be left free and open. Freedman insists that, moving on from this theory, government price controls, tariff application or controls over production volume and wages which limit the "freedom" of the individual and the "efficiency" of the market structure should be avoided or done away with altogether, that government should be limited to adjusting growth in the money supply, and that a "flat tax" of 23.5 percent should be applied instead of a graduated tax. It is said that if government establishes its economic policy based on this "theory," not only will the economic crisis be "surmounted" but a "stable economy" can be maintained as well.

This economic "theory" of Freedman, by making absolute the "automatic regulation process of the marketplace," is a preposterous bourgeois economic theory which is not possible in an imperialistic day and age. Further, it is a reactionary bourgeois economic theory which, rather than taking a position favorable to the capitalistic marketplace, reflects the demands and interests of monopolistic capital in accumulating greater profit--particularly by the military-industrial complex.

Reagan has accepted this preposterous and reactionary "new free economy theory" as the "theoretical basis" of his own economic policy.

Reagan's acceptance of this unscientific and reactionary "new free economy theory" is associated with a series of events.

Under conditions where the reactionary and unrealistic nature of the various bourgeois economic theories which served generations of U.S. imperialist leaders came to light, Reagan had no choice but to go with a "new free market theory" that had been ignored in government and academic circles.

When key bourgeois U.S. economic academicians provided successive leaders with government economic theories, every one of them ended up as failures.

Keynesian "theory" was a preposterous illusion which claimed that economic crisis could be avoided and stable economic "growth" maintained by increasing public corporation investment through government "intervention." Nevertheless, this "theory" served U.S. power holders for a long period of time, but completely lost its value as a governmental economic theory in the 1950's. Rostow's reactionary "theory of economic developmental stages" and "theory of the development of less advanced nations," which came on the scene in the 1960's, focused only on technical and quantitative indices of production, opposed socialism and were window dressings for neo-colonialism, and ended up going bankrupt when they were adopted by past U.S. President Kennedy. In the 1970's, the preposterousness and reactionary nature of Samuelson's "theory of the mixed economy"--which compromised the capitalistic free economy with the "planned economy"--in which the government made "adjustments," became manifestly apparent. Under circumstances where the bourgeois economic circles generated such crises, Reagan inevitably fell under the sway of the "new free economy theory."

That the warmongering lunatic Reagan adopted the "new free economy theory" as the "theoretical basis" of his own economic policy was also due to the fact that it rationalizes military expansion and aggressive war, and window dresses them.

The "new free economy theory" teaches that the way out of the economic crises of capitalistic nations is to be found in massive military expansion and wars of aggression. This conformed to the warmongering aspirations and demands of Reagan as he represented the interests of the greedy military monopolists.

The ignorant Reagan took the scenario provided by the proponents of this preposterous and reactionary "new free economy theory" and made it a campaign promise in the presidential election. After he assumed the office of president, Reagan put those people in positions of advisors and high government officials, and allowed them to formulate economic policy.

From the first day that Reagan's economic policy became the policy of the "new free economy theory"--which was considered as trash in the U.S.--and announced to the public, its bankruptcy was already anticipated.

Today, with three years of Reagan in power, propped up by the U.S. monopolists, this anticipation has been fully realized.

The bankruptcy of Reagan's reactionary economic policy is also related to the inconsistencies of the economic policy itself.

The "policy" of reactionary rulers who ignore the trend of history and the demands of the times is characterized by self-contradictions and deceit. This is vividly demonstrated in the "policy" of the rulers as they advance destruction and rage to the end.

Reagan's economic policy is filled with the self-contradictions that reflect the conditions and demands of U.S. imperialism which has been backed into a corner.

This is vividly shown in tax reduction policy.

Reagan's reactionary economic policy was based on a way of thinking that took the deceitful tax reduction measures as a starting point and extended to increasing savings, enlarging industrial investment, increasing productivity, enhancing fiscal revenues and thereby bringing about extensive economic recovery and a reduction in liabilities.

The reality of the situation vividly shows that this "conception" of Reagan never got beyond wild fancies and illusions.

Bragging that the capitalists' tax reduction policy was on behalf of the "welfare" of all the people and of "surmounting" the economic crisis, Reagan played with it, changing the income tax which had had a maximum rate of 70 percent and a minimum rate of 14 percent to a 50 percent maximum and 10 percent minimum.

However, the tax reduction measures only exacerbated the phenomenon of "the rich get richer and the poor get poorer."

Those with large incomes, such as the capitalists and the bigwigs, saw their income tax reduced some 20 percent, while the tax rate for the working masses was reduced only by about 4 percent. At the same time, those workers had to bear the burden of increasing local taxes.

Reagan's outwardly attractive tax reduction policy in reality benefitted the rich, and was a reactionary policy that served to intensify the exploitation and coercion of the working masses.

In addition, Reagan's expectation that the tax reduction policy would result in increased savings and consequently the creation of funds for industrial investment was not borne out, but in fact had the opposite result.

The U.S. rulers were under the illusion that savings would increase in proportion to the amount that income taxes were reduced, and that those savings could be used as capital for industrial investment.

However, according to quarterly savings ratios made public by the U.S. last year, the percentage did not exceed 4 percent, and that was lower than the yearly average savings ratio for the years 1975-1981.

And even those funds generated by that ratio of savings were not used as industrial investment capital, but rather were used to offset government fiscal deficits and obligations.

The budget deficit of the U.S. administration was \$59.6 billion in 1980 and increased three-fold to \$195.4 billion in 1983, and government obligations soared to the astronomical figure of \$1.6 trillion. In order to service these enormous budget deficits and obligations, the U.S. government in 1981 borrowed \$99 billion from public financial institutions, and \$152 billion in 1982.

These Reagan measures invited a reduction in industrial investment capital, caused great confusion across the entire face of U.S. society, and exacerbated the economic crisis.

As a result, Reagan abandoned his "tax reduction promise" and began moving toward adoption of tax increase measures, and could do nothing but go as far as to sign a "tax increase proposal" to levy \$983 billion in taxes.

This vividly underscores the overall bankruptcy of Reagan's economic policy with the tax reduction policy at its core.

The contradictions in Reagan's economic policy were also apparent in the policy of easing government restrictions on business activity.

According to the policy of easing government restrictions, the laws and restrictions governing various economic and technical controls over business activities were to be either eliminated or eased, so that "freedom" in business operations could be guaranteed to the capitalists and ultimately economic recovery could be achieved.

For the most part, this policy was a reactionary policy which benefitted only the capitalist class and generated negative socio-economic results such as price increases and environmental pollution.

The deregulation measures of the Reagan administration with regard to consummables are a case in point.

Under conditions where monopoly rules and monopoly sets prices, the easing of controls over the price of consummables creates the possibility that the price of consummables for monopolists and capitalists may be systematically increased.

Using these Reagan measures as their opportunity, the U.S. monopolists and capitalists were able to raise the price of consummables and reap maximum profits. On the other hand, the standard of living of the working masses was considerably worse than before.

The Reagan administration's easing of technical regulations concerning manufactured goods and equipment ignored the problem of pollution in the production of such goods and equipment.

When Reagan took office the occurrence of pollution in the U.S. sharply increased. The fact that auto exhaust pollution greatly increased in the cities as a result of lowering the regulation standards for automobile emissions is a case in point.

The illusion of governmental deregulation undertaken by the Reagan administration is further illustrated in trade relations with other nations.

In easing restrictions on trade for U.S. capitalists, Reagan hoped to stimulate exports, and at the same time to force other nations to liberalize markets and increase imports of U.S. goods. At the same time, protectionist trade policies were put into effect to limit penetration of other nations's goods of the U.S. market.

The rapidly growing "U.S.-Japan trade war" is a concrete example. The U.S. imperialists are demanding large imports of a variety of agricultural products such as beef and oranges into Japan, while at the same time curtailing exports by Japan to the U.S. of such things as automobiles, steel and color televisions.

By inviting severe consequences which underline its various contradictions, Reagan's policy of easing restrictions on the economy has drawn criticism and protest not only in the U.S. but around the world as well.

The contradictions of Reagan's economic policy are also vividly underscored in currency control measures and wage reduction policy.

Successive leaders of U.S. imperialism have always lowered interest rates and increased the money supply at times when the economy has stagnated, thus assuring capital for the capitalists and at the same time fueling inflation. In contrast, when inflation went up they adopted policies to restrict the money market, thus increasing interest rates on capital and depressing the money supply in order to control inflation, but this ultimately depressed production.

But when rampant inflation and massive stagnation of business collided, Reagan adopted policies to tighten the money market and restrict wages, and as a result only increased unemployment and business bankruptcy while not controlling inflation, and this ultimately further exacerbated the economic crisis.

In the U.S. today numerous businesses that are short of capital are going bankrupt while unemployment is increasing. In November of last year alone 28.2 thousand businesses went bankrupt in the U.S. and unemployment reached 12 million. With the easing of controls on minimum wages as a result of the policy to restrict income, both the real income and nominal income of employed workers continued to decline.

Reagan's high-interest policy has increased U.S. imperialist trade deficits and thrown the capitalist world's money markets into confusion.

The rising strength of the dollar invited by the high-interest rate policy of the U.S. imperialists could only serve to make those countries whose own currencies were declining in value and who had to pay more to import U.S. goods reduce the volume of imports from the U.S. The result was that the U.S. trade deficit has increased.

This is vividly illustrated by the fact that the U.S. trade deficit in 1982 was \$47.2 billion, and had risen to \$69.4 billion in 1983.

As a result of such increases in the trade deficit, the amount of foreign debts increased while repayment of capital loans secured overseas fell off, the upshot of which was that the U.S. financial world was thrown into severe economic crisis, and a series of bank failures ensued.

In 1982 there were some 40 bank failures in the U.S. When the insolvency of five major banks was announced in 1983, 26 important banks went under. This was the largest number in 40 years.

The high-interest policy of Reagan not only worsened the economic crisis of the U.S. itself, but also intensified the economic crises of other capitalist nations as well.

Consequently, the high-interest policy of Reagan is a major factor in the escalation of the economic problem to a political problem in the capitalist world, and in the intensification of confrontation and contradiction among capitalist nations.

All of the facts vividly demonstrate just how loaded with contradictions is the economic policy of Reagan and how deceitful and reactionary it is.

Today Reagan's deceitful economic policy is going bankrupt and its reactionary nature is being recognized on the world stage. Even U.S. imperialist reactionary politicians are lamenting that the "U.S. has become even more poverty-stricken under Reagan."

The deceitful economic policy carried out by Reagan over the past three years invited the anticipated and contradictory result of U.S. rulers as a policy of

tremendous expansion of military expenditures and as a new war policy.

The policy of tremendous expansion of military expenditures not only anticipated the overall failure of Reagan's economic policy, but was also a primary cause of that failure.

Reagan, the most reactionary and deceitful of successive U.S. rulers, hopes to find a way out of the worsening of the economic crisis and the decline of his "popularity" caused by the overall bankruptcy of his "economic policy" in massive expansion of military expenditures, war, and world war.

A "recipe" which calls for massive increases in military expenditures, aggression and war can only seal the fate of the U.S. imperialists on their road to destruction.

History vividly shows that the place given to warmongers is only that of death and destruction.

The U.S. imperialists cannot by means of any vile scheming escape their condemnation and death in all-encompassing crisis, nor can they avoid destruction in the arduous struggle of the progressive peoples of the world who oppose aggression and war and aspire to independence.

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